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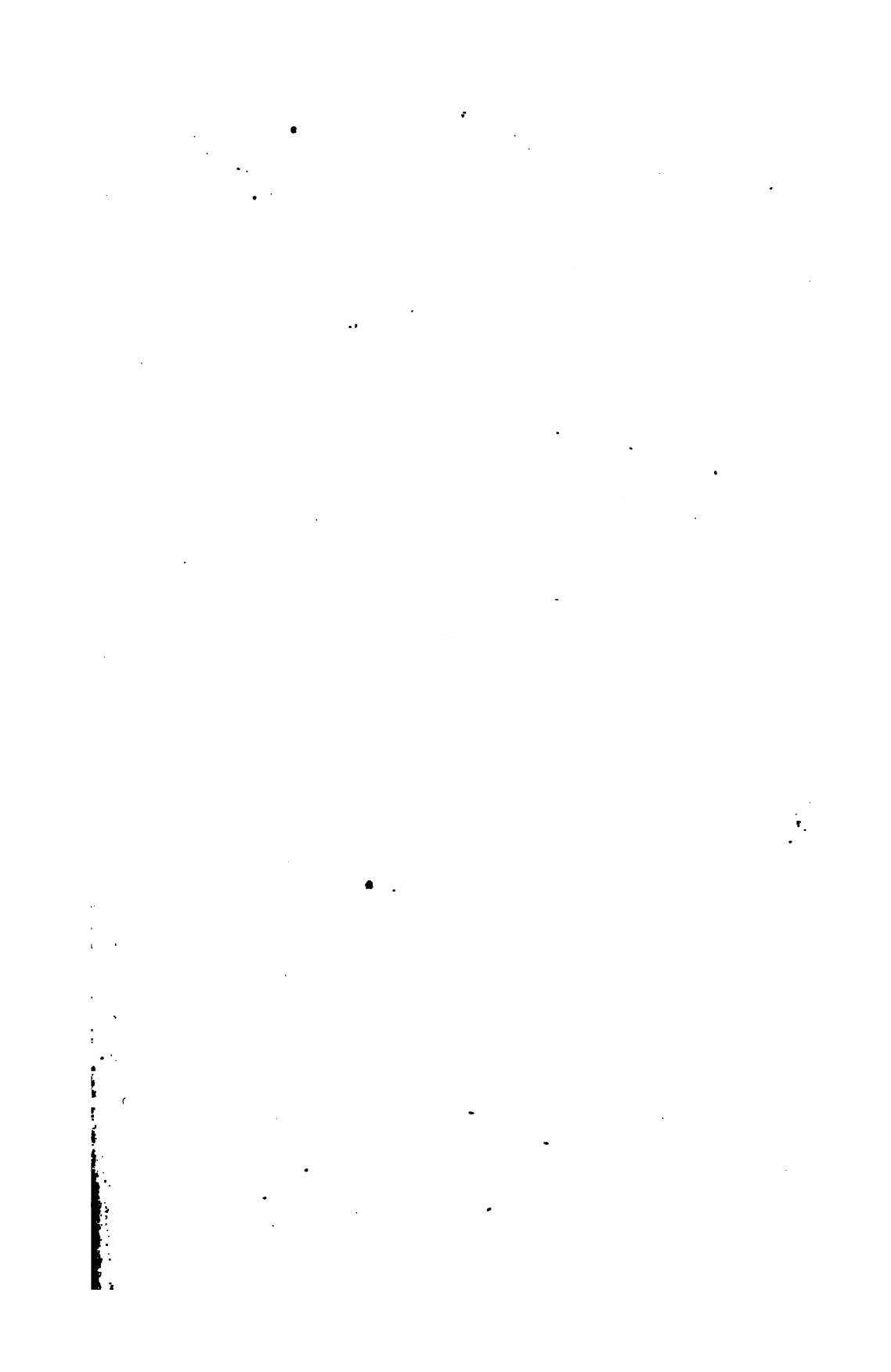
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THE ENGLISH CONSTITUTION VINDICATED,
AND THE
ANTI-CHRISTIAN TENDENCY OF THE ROMAN
SYSTEM MANIFESTED;
IN A CONTINUOUS
CONFUTATION
OF THE
VIEW OF ROMANISM CONTAINED IN
DR. NEWMAN'S
BIRMINGHAM LECTURES.

BY "PRESBYTER."

IN FIVE PARTS.



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ADVERTISEMENT.

To the particular Title which heads the following Papers, a general one is now prefixed indicating the design of the work as a whole.

Dr. Newman's View of Romanism has been presented to the public under the auspices of the authorities of the Roman Communion in Birmingham, who "identify themselves with its accuracy."* On this account it has a claim on our attention greater than might be due to it as the production simply of the Champion of the Oratory.

In the following notices attention is called not so much to details as to principles, without a distinct assertion of which the arguments and representations of a subtle polemic cannot be successfully met. The writer submits that Protestants can only check that "growth" of Romanism in England, which Dr. Newman confidently predicts, by acting on a principle which in practice they commonly ignore. It is *necessary* to confront the Roman system with something more than protests against and refutations of its corrupt doctrines and practices. It has been observed that "what is catholic and uncatholic is so strangely blended together in the Roman system, that if what is uncatholic repels not, what is catholic must win." Our safety, therefore, in controversy with Rome mainly consists in confronting her with that system of Faith and Discipline which it is England's glory to have had restored to her at the Reformation,

* Bishop Ullathorne's Speech reported in *Birmingham Journal*, September 6th, 1861.

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purified happily from the corruptions by which Christianity in other countries is still disfigured. The following pages were written with an earnest conviction, that the change which took place in the Church and Nation at the Reformation was, on the whole, a return to the "old paths," and consequently that adherence to the old principles of the Constitution, and to the *via media* of our Church, is the very condition of our security against the opposite assaults of Romanism and Infidelity. In surveying Dr. Newman's arguments from this point of view, it was impossible not to discern traces of the tendencies of these two extremes to coalesce so as to constitute a form of Anti-christianism. Whether such a possible coalition be near at hand or remote, the tendencies alluded to are clearly to be discerned.

BIRMINGHAM, NOVEMBER, 1851.

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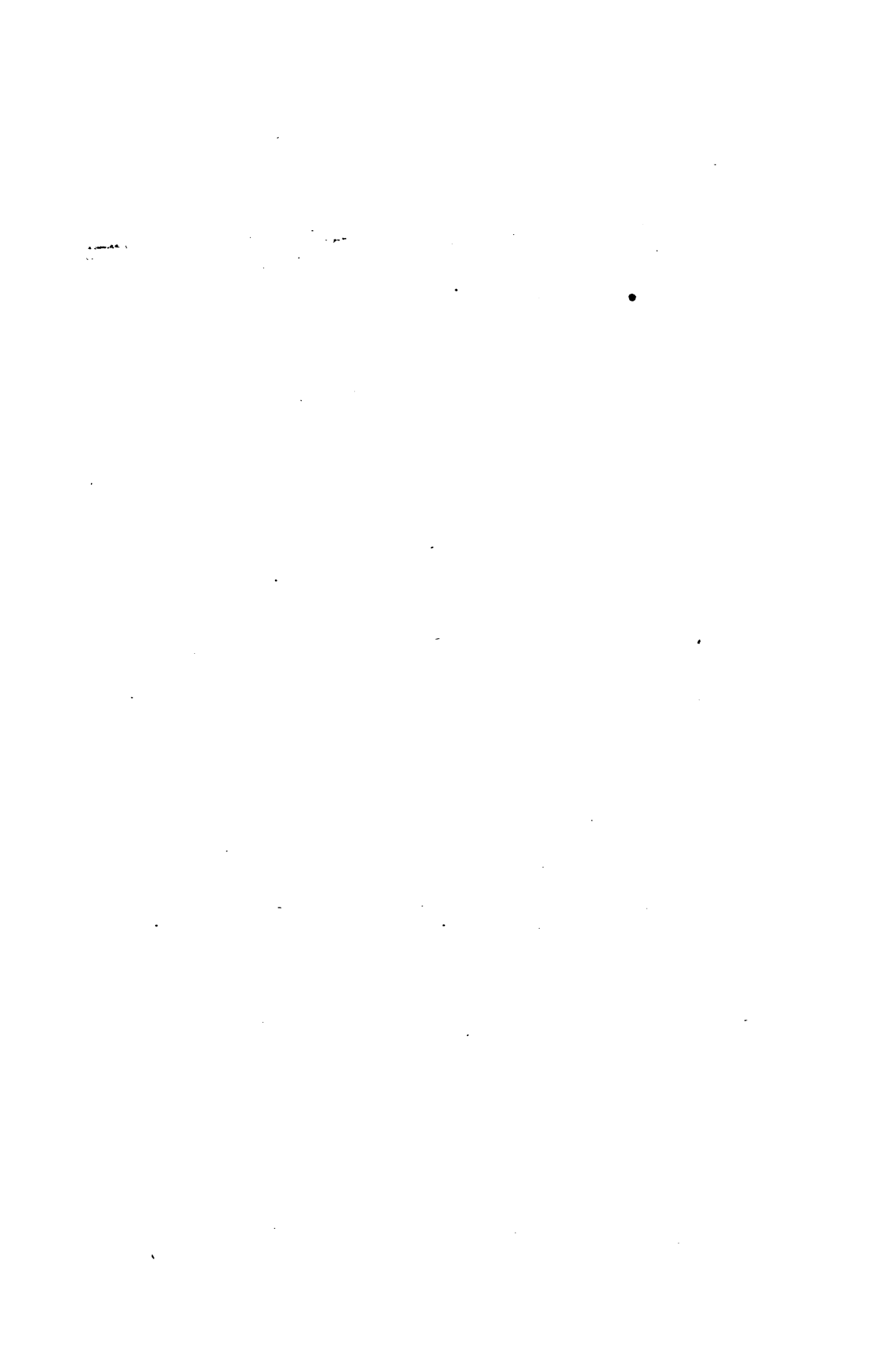
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[*A continuous Confutation of Dr. Newman's View
of the present position of Romanism in England
contained in Nine Lectures delivered at the Corn
Exchange, Birmingham.*]

PART I.

DR. NEWMAN'S TACTICS—LOGICAL INCONSISTENCY OF HIS ARGUMENTS
AND ASSUMPTIONS—RIVAL VIEW BY WHICH THAT CONTAINED IN
THE OPENING LECTURE IS CONFUTED.

A SCHEME of tactics has been contrived by Dr. NEWMAN, the design of which is to insinuate Romanism into the public mind, and Birmingham has been chosen to be the centre of its sphere of exercise. It is marked by that characteristic subtlety which (in spite of what Dr. Newman may insinuate to the contrary) is, as a matter of fact, impressed on the proceedings of the votaries and emissaries of Rome. With the question "where the *truth* lies," he is not forsooth "just now" concerned. He has first to clear away the wood, hay, and stubble of "falsehood," "tradition," and "prejudice," with which not Romanism but Protestantism, has overlaid "the Catholic Religion." Then will be seen a vision which we had thought was reserved for another world, of "the Church without spot and blemish." Then we shall be "confronted by that Church which really lives and breathes." "The dazzling brightness of her glance, the sanctity beaming from her countenance, the melody of her voice, the grace of her movements, will be too much for us."

As members of that national Church which claims in England the position which Rome is schismatically endeavouring to usurp, we know in what and in whom we have believed; and we are confidently persuaded that we shall be enabled to keep that which has been committed *unto us* against that day. We know who was the first to employ Dr. Newman's system of polemics, and with what success. When the arch-enemy would seduce our first parents to sin, he knew better than to startle them by abruptly disclosing to them his ultimate design of leading them to eat what God had forbidden. He adopts a subtle and tortuous process. He first excites towards it the desire of the flesh, the desire of the eyes, and the pride of life. Their gaze once centered on the luscious fruit, "pleasant to the eyes, good for food, and to be desired to make one wise," it was too much for them. Forgetting that they already possessed in the other trees of Paradise wherewith abundantly to satisfy their lawful desires, the subtle *suggestion* of a *doubt*, "yea, hath God said, ye shall not eat of *every* tree of the garden?" finds a ready admittance. May the result be a warning to the innocent and unsuspecting minds of those who are most likely to be led away by Rome, because they are most susceptible of her attractions. If we would confront without harm her fascinating gaze, let us at least be careful to occupy a very different point of view from that in which Dr. Newman is anxious to place us. Instead of waiving altogether the all-important question "where"—amid the multitude of discordant systems—"the truth lies," let us "hold fast" what we have received from *our* forefathers, and which Rome professes to hold in common with us,—the sacred deposit of the "one Truth" as it is embodied in the Holy Scriptures, of which our English Branch of the Catholic Church is a faithful Keeper and Witness.

There is something so fascinating in Dr. Newman's style, and so plausible in the views he insinuates, that those whose office it is to guard the Truth, and protest against Romish corruptions and counterfeits of truth, may well feel anxious—in a time of free enquiry like the present—for

numbers among "the many" for whom (not, as he significantly avows, the "men of thought and reading who oppose" Romanism on "better arguments") Dr. Newman has laid his snares. In the absence then of a better attempt* to detect the "fallacies" and the "fictions" which pervade Dr. Newman's "view," I venture to ask every earnest enquirer after truth, whose views are unsettled and who seeks security for the ground of faith, to follow me through an examination of Dr. Newman's Lectures.

I say, then, that to Dr. Newman's view of the position of Romanism in England, with regard to English Protestantism, there are two sides. There is an *Anglo-Catholic* as well as a *Roman-Catholic* side, and the former confutes the latter. Dr. Newman, forsooth, ignores even the *pretensions* of the National Church to be the Catholic Church in England, and to have inherited, by apostolical descent, the "Catholic religion"—the religion of Bede and Anselm, as well as of Andrewes, and Herbert, and Hooker, and Taylor, and Wilson. It was, indeed, the only course open to him. He must "bury" the Anglo-Catholics as the Anglo-Catholics "bury" the apostates; or English Romanism must be shown to be by the side of Anglo-Catholicism "at best but a fine piece of wax-work." He will, perhaps, commit to the same grave the view which we now submit to his notice with sincere admiration for himself personally, and with the full persuasion of his conscious sincerity. The "*logical consistency*," however, of his not "assuming" where the truth lies, (a statement repeated in various forms,) with his ignoring the pretensions of the Church of England as a *Church*, needs no comment *on our part*. In his anxiety about "the many" Dr. Newman has lost sight of his character of a philosopher, and like the Protestants he has in his eye, "appears to consider his own view of things just and right, and to despise others." It is to be regretted that

* The Letters which have appeared in reference to the subject do not, I apprehend, confute Dr. Newman's "view;" that is, they do not present a rival or correlative view which challenges a *refutation*. This is what must be done to bring Dr. Newman to the main point at issue between Romanism and the National Church.

the zeal of so great and good a man should thus have laid him open to the animadversion upon the equally zealous but less apparently conscientious Pharisee, "cast out first the beam out of thine own eye." It certainly cannot be said, in extenuation of this omission, that Dr. Newman does not understand what are the pretensions of Anglo-Catholicism, since, in a well-known work, he represents it and Romanism as rival claimants in England to represent the primitive Church.* Vainly may Dr. Newman endeavour to evade this point by falling back, as he from time to time finds it needful to do, upon the statement that he is discussing the position of Romanism as regards the many. I am almost ashamed to make such a self-evident remark. Every one must see that it is merely begging the question to insinuate, as Dr. Newman by this fatal omission does insinuate, that the view which the mass of men take of Romanism is not impregnated and perpetuated by the catholic teaching embodied in the system of the National Church,† in her creeds and services, in the Scriptures as read and preached; channels whereby in connection with her national system of education, a healthy tone of religious feeling has been circulated among classes the most removed from her direct influence. It is to the influence derived from this source that the inherent hostility of the English mind to the system—which has met with no such successful resistance from foreign Protestantism—must be more or less attributed. This is true, whatever be the point of view from which we behold what Dr. Newman represents as a remarkable phenomenon, to be accounted for only by directly evil or supernatural agency—by attributing "super-

* Introduction to Lectures on the Prophetical Office of the Church.

† Mr. Welby Pugin, a *Romanist*, observes in a recent pamphlet on the aggression, "There can be no doubt that the Prayer Book of the Church of England is *exceedingly Catholic*." Pope Paul the Fourth and Pope Pius the Fourth appear to have been of the same opinion, as they offered to confirm the Book if Queen Elizabeth would acknowledge the Pope's Supremacy; and Romanists habitually conformed to the worship of the Church of England under the "Elizabethan Monarchy" for twelve years, till they were prevented from doing so by the excommunicating Bull of Pius V., (dated Feb. 23rd, 1569.) Such is the logical consistency of the views of Romanists'!

human genius" to "the sagacious intellects which were the ruling spirits of the English Reformation." And this influence Dr. Newman has eliminated from his calculations so as to have arrived at results similar to what a mathematician would obtain by ejecting from only one side of an equation a factor common to both sides.

[Thus, to put the argument in a symbolical form: let $\propto$ denote the relations between the terms on its opposite sides, and use $\times$ to connect the separate parts or elements of each side.

Then, since Dr. Newman starts without assuming where the truth lies, the argument should be thus represented—Romanism $\times$ Catholicism, $\propto$ Protestantism $\times$ Anglo-Catholicism.

Dr. Newman violates his assumption in two ways. He first ejects Anglo-Catholicism as unconnected with Protestantism; he then merges Romanism in Catholicism, and puts the argument in the form—Catholicism $\propto$ Protestantism.

He is indeed a match for the *mere* Protestant who resembles him in ignoring the Catholic teaching of the Church of England, and in confounding Catholicism with Romanism.]

Again, to test Dr. Newman's view: An Anglo-Catholic—by which I mean an adherent of the national Church as a true branch of the Catholic Church—has an equal right with Dr. Newman to view Romanism in the same relation to Anglo-Catholicism as that in which Protestantism appears to Dr. Newman to stand to Romanism. Let any competent judge confront my view with Dr. Newman's, and decide which of them confutes the other. I am willing to be tried by "enemy as well as friend," and with Dr. Newman to accept the conclusion as trustworthy. I submit, then, in connection with what I have already said, the following, as a correlative view to that of Dr. Newman in his opening lecture:—What more jealous of being questioned than Romanism on any of its weak points? She rejects argument from Scripture and the consent of anti-

quity ; and flies back to the protection which the dogma of Papal infallibility affords : she is afraid of the full sun of scriptural truth, because some of her distinctive tenets are *contradicted* by it.* She forbids competition by “burying” her rival, the Church of England, in the generalized idea of Protestantism. The History of the Church of England, and the teaching embodied in her system, is the test and confutation of the Romish schismatical communion which would usurp her rights. Therefore, Dr. Newman, bury her in oblivion ; call her the “establishment,” though you dare not notice in print such miserable inventions as the Nag’s Head Fable, which, after the Romish clergy had become extinct in England, was circulated in order to blind men’s eyes, if possible, to the historical fact of the apostolical succession of her clergy ; a fable which the chief authorities of your communion have repudiated. Paint up the Reformers in the style of certain Oratorian publications, privately circulated among the weak and ignorant. Woe be to their authors should they fall into the hands of any of the men of “thought and reading” who may think it worth while to expose them. Call Elizabeth “bloody ;” and as regards the Reformers and Martyrs, whose blood has been the seed of our Church, ransack your vocabulary for the vilest appellations which their isolated acts of sinful infirmity may, perhaps, give some colour to. Let it be a “first principle” to use Scripture in controversy only when it tells *for* you.* Rule Anglo-Catholicism to be an Act of Parliament Creed, albeit more than 1800 years old. Give the facts which prove that Romanism has not maintained its ascendancy in this country over Protestantism, as it has done in others—owing to the influence here of a purer Creed—give these a Romish complexion. Let “logical consistency” be a subordinate consideration. Thus may you possibly succeed with the many, but not with the “men of thought and reading,” who, (we thank you for the admission), exist amongst us in “numbers ;” who

* As one illustration, see Lect. VIII., p. 303, 304.

are the salt of our beloved country, preventing the infidel and heretical principles which abound from taking full effect, sanctifying by the leaven of their influence our national institutions, giving a healthy tone to our national character, inheriting and transmitting that "loyalty to the Sovereign" which is strictly consistent with spiritual independence, and which we will the more cultivate so far as, according to you, it has preserved us from the taint of Romish corruption ; for a good tree cannot bring forth bad fruit.

To proceed with our examination : Dr. Newman sees apparently no logical inconsistency in confronting the "simple notion of most people" about the state of Christianity in the middle ages, with the testimony of two rare Protestants, "men of thought and reading," such as on other occasions he finds it inconvenient to deal with. The adoption of this course of argument however is one of his "first principles ;" and as the question between Rome and us is, he tells us, about first principles, it remains for the public to consider to what they will be committed by embracing Romanism, to the tyranny of a system a fundamental principle of which is to have everything its own way, and to make us do violence to the natural principles of reason and morality which our Creator has implanted in us. It is not possible, nor should we if it were, have the slightest inclination, to deny, that the popular view of the *degree* of corruption in the Church and the religious orders of the middle ages is a grossly exaggerated view. Admitting for the sake of argument the substantial correctness of his representation of what the "simple notion of most people is," the only point with which we and Dr. Newman are concerned is this,—is that notion that Christianity was first pure, then corrupted, then reformed in England on the model of primitive Christianity—is this to be accounted for on the hypothesis which Dr. Newman insinuates, that Romanism is true and the notion itself a fable ? May it not rather be accounted for on the hypothesis which the standard divines of the

English Communion, "men of thought and learning," have adopted, viz., the rise and growth subsequent to the division of Christendom, of grave errors in doctrine and discipline which were afterwards developed into those distinctive tenets and practices to which Rome gave at definite periods her authoritative sanction? Now this is what the fact of the English Reformation asserts. Whilst ready to submit to what the universal Church has decreed, or may decree, which is not contradictory to Holy Scripture—and it would be to doubt the promise of Christ to suppose that he would allow the whole Church thus to fail—the Church of England meanwhile records her solemn protest against the unscriptural tenets and corrupt practices of Rome, which have never been sanctioned by the whole Church. Is then the existence of the popular notion in question compatible in reason with the non-existence of such grave errors in what claims to be an infallible Church? Let Dr. Newman separate what is just in the popular notion from what is erroneous; or does he mean to assert that it is more than an exaggerated notion, that it is without even the shadow of a foundation? Neither side of the alternative suits him. The fertile resources of his gifted mind enable him to surmount the dilemma. He evades "just now" the question of "where the *truth* lies," and yet, with his characteristic consistency, infers that the prejudice against Rome in the English mind resembles that of the Jews, who were blinded by their expectations of a temporal Prince to the divine origin and character of JESUS of Nazareth!! How different, or rather how contradictory, this to the course pursued towards these same prejudiced Jews by the learned and eloquent Apollos, who "mightily *convinced* them, and that publicly, *showing by the Scriptures*, that JESUS was the CHRIST!"

(To be continued.)

[*A continuous Confutation of Dr. Newman's View of the present position of Romanism in England contained in Nine Lectures delivered at the Corn Exchange, Birmingham.*]

PART II.

DR. NEWMAN'S MODE OF ACCOUNTING FOR THE POPULAR NOTION
RESPECTING ANTI-CHRIST.—THE ENGLISH CONSTITUTION AS
SETTLED AT THE REFORMATION.

WE now proceed to consider Dr. NEWMAN's mode of accounting for the popular notion that the Church of Rome is the Kingdom of Anti-Christ, and the Pope himself the Anti-Christ, whose coming and kingdom, with their several characteristics, are foretold in Daniel, in the Revelations, and by St. Paul.* The existence and prevalence of this notion may be accounted for in a much more rational manner than by supposing, with Dr. Newman, that it was a studied invention, contrived for the purpose of perpetuating and

* The parts of scripture which relate to this subject and the *certain* conclusions which may be drawn from them and from the consent of authorities of different views, will be collated in the appendix. The subject is one in which there is much room left for enquiry, and as our Lord enjoins, if he does not command the study of these prophecies (Matt. XXIV., 15,) it will be useful to separate what is certain from what is either false or fabulous, or mythical, or conjectural. We shall thus have a sure foundation on which to base the results of our enquiries afterwards.

I am also compelled to reserve throughout to the appendix, quotations from authorities in support of the facts and principles advanced. Meanwhile, it will be sufficient to refer the reader to Dr. Wordsworth's Sermons preached at Westminster Abbey; "Theophilus Anglicanus," by the same author; and Rev. W. Palmer's "Origines Liturgicæ," chap. XII.

strengthening the Protestant "tradition,"—a "superhuman stroke of genius." It is not my purpose to vindicate the popular notion, but simply to confute Dr. Newman's particular view of it.

Now, to apply the prophecies on the subject to the Church of Rome, as exhibiting the *final* form of the Anti-Christian apostacy, would indeed be to contradict Scripture, which plainly represents the *final* apostacy first as *infidel* in its character, and secondly as yet to come, inasmuch as it is immediately to precede the second Advent: but to say that Rome has exhibited, and does still exhibit in her teaching and practice, some remarkable characteristics of Anti-Christ's Kingdom which Scripture details, is by no means such an "absurdity" as the hypothetical parallel of the British Constitution may make it appear in a lecture room. "The mystery of iniquity," or the spirit of Anti-Christ, may work in *a* Church, though to *the* Church, as a whole, indefectibility is secured by the promise of Christ. Now, it is on all hands agreed that the city of Rome is to be the stronghold of Anti-Christ's Kingdom; and that the spirit of Daniel's fourth beast was that which worked in Pagan Rome. Now it cannot be denied that the same spirit which thus worked in Pagan Rome has been visibly reproduced in Papal Rome. So much of the Pagan system of Rome had, in fact, been engrafted upon the Roman Catholic system during the dark ages (as they are called), that the confusion of ideas resulting from it forms quite a feature in the writings of the Italian authors who lived at the revival of letters. The Pagan process of the deification of Saints (as the Roman Church terms it), and the addressing them as the Heathen addressed their dæmons—(deified men and women who were regarded as mediators between men and God)—may be instanced as one of the prominent features of Romanism, which *seems* to correspond to St. Paul's "doctrines of dæmons,"* which is to be one

* Tim. IV. 1., The original word "depart from" is equivalent to that which is used to express the apostacy of the Israelites under their Kings, which consisted not in utterly forsaking the worship of Jehovah, but in adding thereto idolatry.

mark of the Anti-Christian apostacy. I repeat that I am not attempting to vindicate the popular view, but to account for it better than Dr. Newman has done. Let Dr. Newman confute what Bishop Newton, or rather what the present Dr. Wordsworth, has written in proof (as they allege) of the application of these prophecies to the Church of Rome; let him separate what is true in these views from what is erroneous; let him present us with a rival or correlative view which challenges a refutation. He will *then*, and not before, have a right to characterise the views of other great men as "absurd" and "fantastical." Meanwhile, the popular notion—however erroneous in some respects it may turn out to be when thus confuted—must be regarded as far more rational, far less of a mere invention, than it serves Dr. Newman's purpose to admit it to be. The infallibility of the Church of Rome, and the truth of *her* system in all those various details which appear to correspond to the characteristics of Anti-Christ's Kingdom—*this* hypothesis, at any rate, by no means satisfactorily solves the phenomenon. We read that "no prophecy of the Scriptures is of any private interpretation;"* that is to say it may admit of more than *one* interpretation; it is *manifold* in its application; it is not to be limited to any one age or time. There may, therefore, have been many types of the final Anti-Christ. Pagan Rome was one; why may not Papal Rome have been another? In its *final* form it is certain from Scripture that Anti-Christ will be an *infidel* power; it will, therefore, include those forms of infidelity which are external to the visible Church. But is it irrational to conceive that a system which can sanction *contradictions* of the Word of God, and contradictions to what was once the received doctrine of the Church—such as the immaculate conception of the Blessed Virgin, which was avowedly unknown to the best ages of the Church, and which was even denounced by Saint

* II., St. Peter, I., 20.

Bernard, the last of the Fathers,*—a system which can now tolerate a theory of development which, it has been proved,† would if legitimately carried out issue in infidelity—which can wink at such fables as the Assumption, and countenance impostures; is it, I say, an “absurdity” to conceive that such a system, if denounced as we trust it one day will be by the whole Catholic Church, reunited in an œcumenical synod, will finally be merged in the great legion of the final Anti-Christ?

My remarks have been hitherto confined chiefly to Dr. Newman’s introductory views, because, as he is continually reproducing the same views and ideas under new and striking and fascinating forms, I shall now hope to be able to curtail without weakening my argument, however unadorned it may be by the rhetoric and brilliancy which are the produce only of so gifted a mind as his. “When unadorned, adorned the most,” is the characteristic of Truth. From his second Lecture we begin to discover what ought to have been disclosed before, viz., Dr. Newman’s *idea* of English Protestantism; what it is; what lies at the root of that power of influencing the nation and of that inherent hostility to Rome which he attributes to it. It is according to him a “Tradition.” We will not quarrel with the *word* but accept it in the abstract sense he assigns to it. We wish it, however, to be distinctly observed that in estimating the nature, and character, and influence, of this tradition, he *ignores* its most essential ingredients—he ignores the Catholic teaching and system of the Church, her creeds, her ritual, her educational training. Such is Dr. Newman’s sense of argumentative justice! In this instance, however, silence may be regarded as more significant than words. It is not difficult to perceive traces of his anxiety to evade the subject. It is too delicate a point to be more than occasionally touched upon, as when “incidentally” and “indirectly” he denominates us “mere

* See No. XII. of “Occasional Sermons” by Dr. Christopher Wordsworth.

† Rev. A. Butler on Development of Christian Doctrine.

shreds of Catholic teaching, which she (the Church), professes," a system of doctrinal teaching which includes all that the Universal Church has received and handed down to us, as making up "the Catholic Religion." He would fain, it appears, console himself with the reflection that those who stand up for these "shreds," are the "exceptions however numerous in themselves;" and he seems anxious to exclude these from consideration, in order, forsooth, that they may not molest him in his subtle attempts to impose upon "the many." But, let Dr. Newman learn that the English Church is the Church of the Nation, and that the Nation is by the Divine Law committed to her spiritual guardianship. "He that cometh not in by the door, the same is a thief and a robber." Such is the nature of the imputation with which we charge the emissaries of Rome, who are attempting to seduce our people from the Mother who has the true claim on their allegiance. We ask for a fair field and no favour. Let Dr. Newman confront us manfully by at least recognising the *pretensions* of our Church, and let the nation choose which system they will embrace. It is no time for halting between two opinions. As Anglo-Catholics then we take our stand on our apostolical descent; we have *Orders AND Mission*.* "The grace which seals the holy apostolic line" is assured *to us* by the promise of Christ, whatever may have been the sins of the Reformers and Fathers of our Church. You, (we say to the Romanists), cannot trace back your succession. You have indeed Orders through Rome, but no Mission *in England*. At one time your succession in England was extinct. Our Bishops are the lineal descendants of the old English Bishops. Our forefathers at the Reformation did but reassert principles which are coeval with the history of the Church and

* Our Church recognises the Orders of the Romish Clergy, that is, she admits them to have received "Episcopal consecration or Ordination," but she denies their Mission or right to exercise here their spiritual functions; in claiming this right they are guilty of *schism*. If they renounce the errors of Rome she offers to give them Mission. See the preface to the Ordinal.

with Christianity. They asserted the divine right of the National Church to govern herself, by freeing her from a yoke which neither they nor we were able to bear; and they restored the privileges which belonged to *Christian* Princes as nursing Fathers and Mothers of the Church. Our eighth Henry and his successors did not "begin a new religion." The English Reformation was not the work of our Sovereigns merely. It was a movement towards which a long train of providential circumstances had been for centuries tending.* It was brought about by the action of the *whole* Church, by the mutual co-operation of the spiritual and temporal powers whose respective rights the Pope had usurped. Let Dr. Newman blind *himself* if he will to the *special* hand of Providence moulding the system of the English Church for some high purpose in the scheme of this moral government. But let him beware of blaspheming that Spirit which has so manifestedly been with that Church, as is evidenced by the character of Saints and Confessors impressed on multitudes who suffered in her cause. Let him at least respect the jealous feeling of the Anglo-Catholic, who, in spite of the "strait and narrow path" in which he is called to walk, loves his Mother Church, and the more so, because she is suffering in bonds. Yes! though coldly repulsed on the right hand and on the left—and suffering under the cross which those who have deserted their true Mother have left us to bear alone—we love the Church, and we will avail ourselves of all the means of serving her which are placed by Providence within our reach. Let Dr. Newman, then, so far indulge us as to *reverse the order of his tactics*. Let him begin with *proving* that the religion of our national Church is "a *new* religion." Let him not take it for granted. In what part of her system is the "new religion" embodied? In the Prayer Book the substance of which is about 1500 years old? and which the Roman Catholic, Mr. Pugin, denominates "exceedingly Catholic," and which two

* Blunt's sketch of the Reformation in England.

successive Bishops of Rome offered to approve, on the condition that Queen Elizabeth should acknowledge the supremacy ? and which Romanists were allowed for twelve years to conform to ? Our Prayer Book and Ritual were indeed incorporated into Acts of Parliament, because the State was then an integral part of the Church. Then she was free to exercise her own spiritual jurisdiction. Now that the relations of Church and State are altered, now that the religious tests are removed by which it was secured that those who legislated for her should be component members of her body ; now, therefore, that the legislature may include those whom her Creeds condemn, she is in subjection. Yet she still, notwithstanding, witnesses to the Faith which Apostles planted in the earth, and for which Martyrs died. Our civil Rulers have not yet robbed us of our deposit. May they shrink from so touching the ark of God ! lest they draw down a judgement upon the country of whose constitution, as settled at the Reformation, the Anglo-Catholic is the most loyal and devoted subject.

What then becomes of Dr. Newman's view which merges the Church's religious teaching and system, her Creeds, her Sacraments, her Orders, her Mission, in " the Establishment," and calls such a system " a new religion " of " Henry," and " Elizabeth," and her successors—" *their own* particular persuasion," which " they worked into the political framework of things, and made it a constitutional and national principle !"

What Dr. Newman calls a tradition of three centuries' standing, was in fact the ancient national tradition of which Rome and her Pope in the middle ages had robbed our Church and our Sovereigns. By the ancient law of the land it was secured that the National Church should be free and have her spiritual rights inviolate. These rights she has received from Christ in common with every true branch of the Catholic Church. It was contrary to a received principle of the Universal Church for any Bishop to attempt to interfere, unless by sufferance, in the spiritual

affairs of another Church. The Church had a right, therefore, to assert this principle, by throwing off the yoke of the Bishop of Rome. Neither Scripture nor the consent of the Church justify his schismatical *assumption* of spiritual jurisdiction in this land. So with regard to the ancient rights of the Sovereign. The *principle* of the Royal Supremacy, as *re-asserted* at the Reformation, is as old as the foundation of the Christian monarchy. It is sanctioned by Scripture, and it has the approval of the early Church. It was by royal authority that Synods were summoned. When the kingdoms of this world had become the kingdoms of Christ, and Kings had submitted to His law, and adopted it as the basis of temporal law, it was fitting that Christian Princes should be allowed to assume the same relative position to the Christian Church, of which they were parts, which godly Kings under the old Dispensation held with respect to Mount Sion and Jerusalem. Not, indeed, that they were to interfere with her spiritual concerns, except as representing the will of all the members, by giving *legal* force to her spiritual decrees. No other interference was ever thought of by the Christian Emperors in the early Church. Some, indeed, took the side of heresy, but they ever revered as sacred the principle that it was for the Church herself in *her Synods, to expound Scripture* and to exercise, by her *Clergy*, her spiritual functions. This is that inalienable power which each Bishop and Presbyter receives at Ordination, and which constitutes the grace of Holy Orders. They have this power committed to them by the "imposition of hands," according to "the law of Christ and the order of this realm."* The Sovereign gives *legal* force to these functions, but the power to exercise them is derived from Christ. Christ gave that power to the Apostles, who by the laying on of hands have handed it down to them. Such are the sacred principles embodied in our constitution, as settled under the "Elizabethan monarchy." That consti-

* See the Ordinal.

*[A continuous Confutation of Dr. Newman's View
of the present position of Romanism in England
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Exchange, Birmingham.]*

PART III.

INFLUENCE OF THE ENGLISH CONSTITUTION ON ENGLISH CHARACTER
AND LITERATURE.—EXAMINATION OF THE ARGUMENT DRAWN
FROM INSTANCES OF FALSE WITNESS; AND FROM BLANCO
WHITE'S AND MARIA MONK'S TESTIMONY.

THE reader will please to bear in mind the result of the foregoing remarks. We accept Dr. Newman's *word* "tradition," as applied to our constitution, in the abstract sense he assigns to it; but we deny that it is a new tradition, that it embodies new principles, or that it is analagous to the tradition of the Pharisees, which "made the Word of God of none effect." On the contrary, it has that Word for its basis; and if it were confronted with the "tradition" of Papal Supremacy and Infallibility on which the modern tenets and practices of Rome are grafted, we think the latter would be not merely convicted of having made the inspired "Word of God of none effect," but of arbitrarily overruling and contradicting that Word. We submit *our* "tradition" to two tests—the test of the Scriptures which the Universal Church has received, and the practice and consent of the early Church. These tests are easily applied, and we find, as a matter of historical fact, that the principles embodied in our constitution

are sanctioned by Scripture, and are approved by the practice of the Church when, in the words of our Homilies,* it was "most pure and incorrupt."

Consequently, Dr. Newman's "conclusions" and insinuations in favour of Romanism, direct and indirect, which are grounded on a false conception of our tradition, involve a fundamental fallacy, and are no better than fabrications.

Such is the *general* result of our examination thus far. Before proceeding let us apply it to test one or two points of *detail* in Lect. II.

The principles of the constitution were happily adapted, according to Dr. Newman, to certain characteristics of the English mind—such as "loyalty," regard for "embodied authority and constituted order." WHY these characteristics *are* so peculiar to Englishmen, from what source they spring—this, on his hypothesis, is unexplained. Our hypothesis has an advantage in this respect. He says *e.g.* that our Religion is "grafted upon loyalty." We reply that loyalty, as well as every other *good* characteristic of the English mind, springs in common with everything that is "honorable and of good report," from the root of Religion. Loyalty is grafted upon Religion, and not Religion upon loyalty. No principle which "abides" in the national mind as it has done could have had a lower origin. It is but an offshoot of a system of Scriptural and Catholic truth embodied by Divine Providence in our constitution.

To the same source we trace the intellectual greatness to which our nation has attained. "There is no English literature," it is observed, "before Elizabeth; but with the latter years of her reign begins that succession of great authors which continues to flow on down to this day." How then do we account for the fact that a whole host of

* "The Scriptures, and the usage of the primitive Church, which was most pure and uncorrupt."—*Oxford Edition*, p. 158, *Comp.* p. 158, 170, 173, 191, 199, 215, 228.

educated men, all separate authorities, "superior," as they confessedly were, "to the influences of party, the prejudices of education, the suggestions of self-interest, the seductions of place and position, and tyranny of public opinion," should in turn have borne testimony in favour of a system which they would view under every conceivable variety of aspect? Surely such testimony can only be accounted for on one supposition, viz., the Scriptural and Catholic character of a system which could in some one of its features approve itself to minds of such different phases, and infuse a common spirit into all. Those great minds derived this spirit from the same one fountain-head, and have breathed it into the English mind. So long as the fountain-head remains so long will this healthy spirit circulate and preserve us from the taint of the corrupt principles which will otherwise issue in those terrible evils, moral, social, and political, which will accompany the spread of Romanism and of Infidelity. It was leaven from the stores of the Nazarene householder which spread throughout the inert and corrupt mass of this world's literature and society, until its kingdoms became the kingdoms of Christ. It is to the operation of principles imbibed from the same source, that we attribute all the good that has been derived through the various sources which Dr. Newman enumerates, into the mind of the English nation. Were *the Church* to be dislodged from the ground she occupied at the Reformation—were she robbed of her catholic character, and reduced to an engine of state policy—were she willingly to surrender the deposit of "the Catholic Religion," which is committed to her keeping—were, *e.g.* the Sovereign to claim a right to alter her formularies, and were she as a body, were her clergy and laity, *deliberately* to approve of or acquiesce in *such* interference—then, indeed, the Romanists would have some ground for their taunt that our Church is a mere "establishment," and that Acts of Parliament dictate to us what we are to teach. The Church, *as a body*, would *then* bear in legible cha-

racters the name of "Ichabod" inscribed on her, indicating the departure of her glory. She would become as the salt which has lost its savour, fit neither for the land nor the dunghill ; fit only to be trodden underfoot of men. She would become the sport and contempt of the community which it was before her glory to penetrate and influence. Adherence to our constitutional principles is, as our adversaries know too well, the very condition of the Church's *continuing* to influence the nation, and to countervail by her system of Scriptural and Catholic truth, the attractions of the system of Rome. Let, then, the laws of Church and State be maintained as settled at the Reformation, so far as is consistent with their altered relations ; let things temporal and spiritual be kept separate, though combined : let the Church be allowed a Synod, in which her clergy and lay communicants may be represented : let her system be exhibited *as it stands*, freed from the rubbish of false traditions with which Romanists and Protestants have overlaid her, and so made her real teaching of none effect : let clergy and laity form a bond of union, on the Scriptural and Catholic principles of the English Reformation : let all thus "*ask for the old paths*" which were then re-entered "*and walk therein.*" Our Church will *then* present an aspect before which infidelity will be put to flight, and confronted with which Romanism will be shown to be a counterfeit. Alas ! however, that those who are most jealous lest Rome should regain her ascendancy in the land, should join with Romanists in ignoring the one only system of Faith and Discipline amongst us which can countervail the pretensions of Rome, and which Providence seems so evidently to have provided for that purpose !

* * * * *

In the opening of Lecture III. Dr. Newman shifts his ground, and by so doing involves himself in a contradiction to his previous reasoning. His avowed object has hitherto been to trace the permanence of Protestantism in

the English mind to the influence of a standing tradition embodied in the constitution, and pervading literature, general society, and all those channels through which impressions are derived into the mind of the people.

His object *now* is to connect this standing "tradition" with isolated instances of false witness and unfounded rumours, *in such a way* as to insinuate that it is to *such* "fables" and "slanders," and not to any *real* foundation that the old standing "tradition" owes its continuance amongst us. Unfortunately, however, for his purpose, Dr. Newman *has*, in order to frame an hypothesis suited to a former purpose, ascribed the strength of the popular view of Romanism "mainly" to the very sources from which he now, for a particular purpose, is obliged for a while to separate it. If his former argument meant anything, it meant that there are certain characteristics in the English mind to which the Elizabethan constitution was admirably adapted, and that the spirit of the constitution was thus transmitted and transfused into the mind of the people, through certain channels, and in particular literature. He now runs in the face of this "conclusion," and asserts that "those great men" (whom to serve a different purpose he before regarded as forming one of the principal channels whereby Protestantism was circulated throughout the community)—"these great men"—"have no influence with the many."

Dr. Newman here exhibits his power of constructing an hypothesis for the purpose of building upon it a plausible argument with such scanty materials as are afforded by *three* alleged instances of false witness, on which he is so eager "to lay his hand," and dilates at a length somewhat disproportionate to their intrinsic importance. The benefit to be derived to his cause from three such cases of false witness depends, of course, upon the further question whether there may not be *many more counter-*instances of true testimony. All Dr. Newman can ground upon such details is that a popular notion may *possibly* be

erroneous, because it is proved to be so in particular cases. But does this justify his insinuating and concluding, as he does, that *all* the popular prejudices and traditions against Romanism are as unfounded as they may in these cases have been proved to be? Let Dr. Newman prove that such instances are the rule, and not the exception. As it is, he is only begging the question.

In order to see what Dr. Newman's argument amounts to, let us put down the substance of the *facts* on which he grounds so much. The cases of alleged false witness are as follows:—

I.—Mosheim, in confronting the teaching of the primitive Christians and of St. Eligius in the seventh century, specified *only* those points in the teaching of the latter which were *not* insisted on by the primitive Christians, and grounded on it the following misrepresentation:—That the latter points (which related to external observances) “seemed” to be inculcated as *alone* essential. The slander runs its usual course, and after passing through five hands, is exposed by Dr. Waddington, a Protestant, as well as by Dr. Lingard and other Romanists.

II. The second instance of false witness is in that borne by “the *Times*.” The Church of Rome is accused of “indulging” the perpetration of different sins for a proportionate amount of money. This, according to Dr. Newman, is founded on a confusion of two ideas—the “forgiveness of sins,” and “admission to Church communion.” The statement has no foundation in connection with the former, but only as regards the latter of these, which consists in “an external reconciliation,” with which “inward absolution” is not “*necessarily* connected.”

III. The last instance, being of a local character, I do not think it necessary to give any summary of its details.

Such, then, is the sum and substance of Dr. Newman's elaborate and highly-coloured argument to show that “*such* slanders as he has instanced are the *real* foundation on

which the Anti-(Roman)-Catholic feeling *mainly* rests in England;" that "it is by *wholesale, retail, systematic unscrupulous* lying that the *many* rivulets are made to flow for feeding the great Protestant tradition;" that "falsehood is the basis" of that tradition. On the logical consistency of this argument, and its "conclusion" with the very opposite tenor of his argument discussed in our last part, I have already remarked. Dr. Newman then attributed the popular view "*mainly*" to causes from which on the present occasion he separates it, in order to form an hypothesis suited to his conclusion.

Such is this writer's regard for that logical consistency, "abstract argument," and "logical sequence," the absence of which in the Protestant view he is so keen to detect! Such is the "beam" which obscures the intellectual vision of his own mind! Dr. Newman's powers are here chiefly exhibited in framing imaginary and contradictory hypotheses, and in evading difficulties, by begging the question. The fertility of thought and of imagination—in other words the *genius*—exhibited in the carrying out of such tactics, may redeem his reputation in the eyes of "the many." There are those, however, who will estimate these, such as they are, at their true worth; and who will regret to see a once noble intellect degraded to the employment of such artifices. Dr. Newman has indeed imbibed the genuine spirit of his system, the fundamental principle of which is to beg the question of Papal infallibility. On this "basis" of falsehood his Church erects *her* system.

Dr. Newman's conclusion, then, (Lect. III.) that the Protestant "tradition" has "fable" for its "basis," is in the first place irreconcilable with his previous admissions. He forgets that he is already committed to the admission that the "Tradition" has its basis in the Elizabethan constitution, *i.e.* in the principles of the English Reformation. These principles we can prove to be the old principles of the Church and Nation. They are sufficient therefore to form a *real* basis to the Protestant view. And in order to get

at his conclusion, Dr Newman is also obliged to contradict himself again by assuming as an hypothesis on which to build his argument, that the "view" of "the many" is *not* indirectly influenced through channels with which *he had before connected it*. Those channels have now "no influence with the many."

In Lect. IV. Dr. Newman extends the same kind of argument to other details of alleged false witness against Romanism on the part of converts to "Protestantism." *So far* as these details can be brought to bear *against* Romanism, he endeavours to account for them as *fables*.

Dr. Newman's skill and versatility in forming an hypothesis and building up a particular view upon it, is such, that we may justly regard, as an open question, the truth of any conclusion of his which is not based upon *questions of fact*. In testing therefore his conclusions it is important to separate what is grounded on *fact*, and what rests only on his very "*abstract argument*," with which (as he avows), "no point of doctrine or principle" appears to be connected. Let us then proceed in this manner with the conclusion which Dr. Newman draws from his representations of the nature of Mr. Blanco White's and of Maria Monk's testimony against Romanism; these persons being, it appears assumed by him to be types of a class from whom Protestants derive their "view." He sums up the conclusion to be drawn from the evidence in these two cases, as follows:

"A writer of name, of character, of honour, of gentlemanlike feeling, who has the *entrè* of the first and most intellectual circles of the metropolis, and is the friend of the first Protestant ecclesiastics of his day, records his testimony against Catholicism (Romanism), it is in the main true, and it fails: a worthless stroller gets her own testimony put into writing; it is a heap of fables, and it triumphantly succeeds. Let the people be the judge;—their reward reveals a great fact; truth is not equal to the exigencies of the Protestant cause, falsehood is its best friend."

This amounts to saying, that *so far* as this testimony tends to create a hostile view of Romanism among the many it is a *fable*, and so far as it is *true* testimony it tends to create *no* hostility to the system. Such a conclusion bears on the face of it the marks of a good deal of *assumption*. Mr. B. White's testimony is, we are told, "in the main true, and it fails"—it fails to create any lasting impression against Rome in the mind of the people. This is more than an assumption. For on what evidence of *facts* does Dr. Newman ground this inference? On the *fact* that *one* out of several of Blanco White's publications, written about twenty-five years ago, and "if I mistake not," says Dr. Newman, "put upon the catalogue of books and tracts of the great Church of England Society, the Society for Promoting Christian Knowledge," is not known at the "society's office" to be "now in print." Dr. Newman does, indeed, as usual, frame an hypothesis to account for this latter circumstance, such as may give a colour to the conclusion he draws from the *fact* in question. This, however, is perfectly gratuitous, and might just as easily be confronted with a counter hypothesis by any one gifted with his creative powers.

Dr. Newman incidentally admits that the publication in question did, "it must be allowed," contain some facts of a "*very grave nature*." They may be supposed, therefore, to have created a corresponding impression against Romanism in the minds of those who read them. This impression would be transmitted from each of the hundreds, or thousands, who first received it, to the minds of their children, and children's children, and would be multiplied through the contact of all their minds with others. Thus, a *true* impression, based on confessedly *true* testimony, must have been received and circulated for twenty-five years past. How absurd, then, for Dr. Newman gravely to assert that because such testimony may be out of print, (though this is by no means *clear*,) the impression it conveyed has died away in the mind of the people. No! Dr.

Newman supplies us himself with a moral axiom which alone is sufficient to confute such a notion : " Truth is eternal ; it is great ; and will prevail : the end is the *proof* of things." Alas ! that one who can propound moral axioms of this sort should so pervert their application ! The true application is this : Blanco White's testimony is " in the main true " ; therefore, it, in common with every true testimony against Romish corruptions, will, in " the end," prevail to their overthrow. " Falsehood succeeds for a generation ; but therein it has its full course, and comes to an end." *Such has not been the case* with " the main stream of the tradition " which our forefathers at the Reformation restored to us, and which, by the help of God, we will hand down unimpaired as we have received it from them. As for the disclosures of Maria Monk, *let* them take their course ; and may they prevail with the English mind *only* so far as they are true ! *Valeant quantum valent !* It is the probable reaction of that mind in favour of Rome, after the belief in exaggerated statements about her, which constitutes her chief ground for hoping to regain her ancient ascendancy in England.

(*To be continued.*)

*[A continuous Confutation of Dr. Newman's View
of the present position of Romanism in England
contained in Nine Lectures delivered at the Corn
Exchange, Birmingham.]*

PART IV.

NULLITY OF DR. NEWMAN'S ILLUSTRATIONS OF THE LOGICAL IN-
CONSISTENCY OF PROTESTANTS—DIFFERENT MANIFESTATIONS
OF THE SPIRIT OF PERSECUTION.—CATALOGUE OF SUFFERERS
IN ENGLAND UNDER LEGAL ENACTMENTS.—SAMPLE OF THE
PERSECUTIONS SYSTEMATICALLY SANCTIONED AND FOSTERED BY
THE THEORY AND PRACTICE OF ROME.—ORIGIN AND PRINCIPLE
OF THE LAWS AGAINST RECOUSANTS; AND THE RESPONSIBILITY
OF THOSE WHO BY THEIR TREASON PROVOKED THESE LAWS
FOR THE DEGREE OF PERSECUTION WHICH ACCOMPANIED THE
ADMINISTRATION OF THEM.—ORIGIN AND PRINCIPLE OF THE
LAWS AGAINST BLASPHEMY.—PROGRESS OF THE SPIRIT OF
TOLERATION, AND CONNECTION OF THE SUBJECT WITH THE
PAST AND PRESENT RELATIONS OF CHURCH AND STATE.

Lecture V. is devoted to the discussion of the "logical inconsistency of the Protestant view." We have already seen to what degree this particular defect pervades Dr. Newman's own view. We might, therefore, without presumption, question his qualifications for attempting to cure it in others. I say to *cure* it; for he is very acute in detecting in other's views faults which he has yet to discover in his own. He must present us with a more

substantial and satisfying view of Romanism before he can expect us to relinquish our hold on the Tradition which we have received from our forefathers. How far, however, one who is so intellectually blinded is competent to do this, or to guide others into truth, may be inferred from the Word of Truth—"If the blind lead the blind, both shall fall into the ditch."

About twelve years ago, Dr. Newman had reached the meridian of his intellectual renown. Whoever has followed the workings of his mind, as exhibited in his work on Development, and subsequently to the present time, will be at no loss to see how sensibly he has declined from the truth which once shone forth so powerfully in his writings. The contradictions and logical inconsistencies which pervade his present work could not possibly have been committed by one gifted with his mental endowments who was consciously basking in the full light of Truth. They can only be accounted for in his case on a very different supposition. They suggest powerfully the reflection "How are the mighty fallen, and the weapons of war perished!" May he with those who, under his guidance, "have erred *and* are deceived," be brought back again into the way of Truth. May one whom we once regarded as a Master in Israel escape at last the fearful fall of him who involves in his own fate—the fate *possibly* of the followers of Anti-Christ—the fate of many whom with himself he might have saved! It is to his abstract views, and not to himself (for we are conscious of owing much to him), that we are so decidedly opposed. Of these we feel justified in using strong terms.

In the present lecture he endeavours to shew that Protestants are "blind to the very same acts and principles in themselves which they impute as enormities" to Romanists. In the illustrations by which he seeks to establish this proposition he is, of course, to a certain extent right *in the abstract*. It is but natural that men should act as men ever have acted, i. e., that they should be unable to

see in themselves faults which they are acute in discerning in others. In the particular application however of this truism to the disadvantage of Protestantism *as such*, and in favour of Rome Dr. Newman's argument fails. All that he says amounts to the simple statement of a truism. Thus to take his first illustration on the subject of education. He instances the fact that Romanists and Protestants have agreed in maintaining the principle that secular education should not be separated from religion. The Protestant's logical inconsistency lies in his being "angry with" the Romanist for acting on a principle which he holds himself. Now what has this to do with *any* question at issue between Romanists and Protestants *as such*, as Romanists and *as* Protestants? It is simply a phenomenon to be accounted for on the known principles of human nature. In fact Dr. Newman afterwards admits that "no point of doctrine or principle" is involved in any of his illustrations. In other words his argument is *no* argument. It has the form, and colour, and other accidents of an argument, but its substance is air. It should have remained unembodied in its native region and not come down in the form of an alluring phantom to beguile the weak and unreflecting.

Again: "a Protestant blames (Roman) Catholics for showing honour to images; yet he does it himself." How? The reply is; by dishonouring "Cardinals," "Popes," &c. *in effigy*, and by shewing honour to the statues of heroes. What has this to do with Protestantism *as such*. It is the *legitimate* expression of a principle inherent in nature. "No point of principle" between Romanists and Protestants is involved in the circumstance. It amounts to saying that Protestants *are men* and they act *as such*. But does it follow that their view of what Romanists do *as Romanists*, is therefore wrong? Is their application of the second commandment to forbid the *particular sort and degree of worship* paid to Images which Rome sanctions, "logically inconsistent" with their

burning an effigy of the Pope and setting up an Image of the King? So with regard to the doctrine of oaths; what Protestant denies the *abstract* truth "that there are such things as unlawful oaths which are not to be kept." This is a principle of morality. But what has this to do with our view of that particular Romish doctrine of oaths, which sanctions mental reservation, and vests in the Church the power of annulling arbitrarily their obligations? The reader will agree with me in thinking it time to proceed to Dr. Newman's "instance of a different character." Those to whose "consideration" he has "left" the above instances will find very little that is tangible in them.

Let us then proceed to Dr. Newman's grand illustration of the principle of persecution as expressed in the *acts* of Protestants, albeit they disown the principle and have such horror of Rome as a "persecuting Church." My purpose is to point out certain important differences in the manifestation of the same spirit in the Church of Rome and by English Protestants. In the former case *the Church of Rome is in her official capacity committed by her acts and principles to the systematic sanction of persecution*. In the latter case the acts are to be referred to the operation in individuals of the natural principle, and to the consequent *mal-administration of laws which in principle and intention were just and reasonable*: whilst the National Church is not only not responsible for penalties inflicted by the State on grounds of state, but was instrumental in engendering and promoting that spirit of toleration which has since prevailed.

I pass over Dr. Newman's instances of "the Protestant in his house, his family, and his circle of friends," and in the other various relations of life, because they do not come within the scope of my argument, for the very same reason that they *do* serve Dr. Newman's "purpose." They involve no point of principle between us, and are thus to all *good* purposes useless.

The material part of the argument under this head is grounded on the persecutions inflicted, with the sanction of law, on Romish and Puritan Recusants by Elizabeth and her successors, and the legal penalties connected with blasphemy against the "doctrine and discipline of Christ" as "this Church and Realm hath received the same." The *details of facts* adduced under these heads are as follows :—

"It is in my own memory that a popular writer was convicted in the King's Bench and sentenced to fine and imprisonment for parodying passages of the Protestant Prayer Book. It is within my own memory that an unbeliever in Christianity incurred a similar sentence for exposing and selling his publications in a shop in Fleet-street. . . . Not many years have passed since Unitarian worship was a legal offence ; the Unitarian Creed was felony, and Unitarian congregations incurred the penalty of transportation. Nor was burning away ; five men were burnt in Elizabeth's reign for denying the Holy Trinity, of whom the Protestant Bishop of Norwich burnt three. In the next reign the Protestant Bishop of London burnt one, and the Protestant Bishop of Lichfield another. A third was sentenced but the compassion of the people saved him. (Roman) Catholics have fared even worse ; they have not indeed been burned, but they have been tortured, hung, cut down alive, cut open alive, quartered, and boiled. Nay it is only quite lately, that heavy penal inflictions have been taken off the daily acts of our religion. Many of us, my brothers, as you know well, wear about us crosses, pictures, medals, beads, and the like, blessed by the Pope ; they are still illegal ; an *Agnus Dei* is still illegal. Nay five years have not fully passed since the bringing them into the kingdom, and the giving them away, and the receiving and wearing them, were punishable, by outlawry, in civil matters, forfeiture of all goods and chattels to the Queen, and imprisonment for life. The possession of an *Agnus Dei* was the foremost charge in the indictment brought against

the first of our martyrs among the missionary Priests in the reign of bloody Elizabeth.* . . . The catalogue reaches to some hundred names, one was killed in this manner in 1577, two in 1578, four in 1581, eleven in 1582, thirteen in 1583 and 1584, nineteen in 1585 and 1586, thirty-nine in 1587 and 1588, and so on at intervals to the end of the seventeenth century ; besides the imprisonments and transportations, which can hardly be numbered."

This is Dr. Newman's counter-statement to the charges made by Protestants against the Church of Rome as a persecuting Church, grounded on the acts of the Inquisition and other persecutions, which history proves to have been sanctioned by her authorities. Dr. Newman, without attempting to refute these charges, recognizes only so much truth in them as is implied in such general admissions as that "the Church of Rome is responsible for isolated acts of the most solemn import"—that "in the long course of eighteen centuries there are events which need explanation"—and that the Spanish Inquisition "really was bloody." It is sufficient for my purpose that his requirement, "let the accusations that can be made against it be put in form ; let the formal charges be proved ; let the proved offences be counted up," can be met by us on the testimony of Romanists themselves. The following abstract of the proceedings of the Inquisition from 1481 to 1841 is given on the testimony of the Roman Catholic historian Llorente:—

* Read the letter of Walsingham, Elizabeth's Secretary, to the Secretary of Paris, in explanation of the Queen's proceedings towards Romish and Puritan Recusants, given in Collier's *Eccl. Hist.*, B. VII., vol. 7, p. 75. From this document it appears that the intention of those who framed these laws was to indulge liberty of conscience so far as was consistent with the safety of the State against treasonable and factious designs which "were coloured with the pretence of conscience and religion." *E. g.*, "the bringing in of an *Agnus Dei*, and hallowed bread, and such other merchandise of Rome as are well known *not to be any essential part* of the Romish religion," were declared illegal, though not treasonable, because they "were used in practice as love tokens to enchant the people's affections from their allegiance to their natural Sovereign."

Condemned and burnt				31,912
Under penance with rigorous punishments				291,057
				322,969

Giving an average of very nearly 900 annual sufferers, of whom nearly 90 were burnt: and this for a space of 360 years together. The following is but a sample of the details given by the Roman Catholic annalist Bzovius, in relating the persecution of the Albigenses:—"Pope Innocent could no longer brook the obstinacy of the erring Albigenses. . . . Wherefore he proclaimed a Sacred war against them, and he animated the crusaders with many rewards, in order that they might carry it on strenuously. Simon, Count Mountford . . . a most eager adversary of the heretics . . . was appointed to command the army. . . . Lavarre being taken, Aymerick, the Lord of Mountroyal was hanged; eighty others who fell from the gibbet were slain by the crusaders, by the orders of Simon, and innumerable heretics were burnt. . . . In another city, situated near Toulouse, 650 hardened by the Devil persisted in their obstinacy, of whom 400 were burnt, and the rest were hanged. The same was done in the other towns and villages."

At this day the Church of Rome lauds one of her Popes whom she has canonized, Pius the Fifth, for being an inflexible inquisitor. She has engraven the massacre of St. Bartholomew's-day (when in Paris alone, on a single night, 10,000 Protestants were slain) on her coins, and represents it there as a work done by an angel from Heaven. Pope Gregory XIII. went in a public procession to church to return thanks to God for that savage and treacherous deed. Rome has also inserted an oath in her Pontifical which requires her Bishops to "persecute and make war against" all whom she calls heretics.

Now, how far are such facts as these consistent with the statement that "the general tenor and tendency of the traditions of the Papacy have been mercy and humanity?"

What evidence in support of his assertion has Dr. Newman produced sufficient to countervail such notorious historical facts? It is admitted that the Spanish Inquisition, which "really was bloody," had been originally authorised by the Pope, and that its officials were ecclesiastics, though subject to the crown. With every allowance, then, for the successful endeavours of individuals to "ameliorate" the evil of a cruel and Anti-Christian system, the main fact at issue remains unshaken. *The Church of Rome has been, by her official acts, and is still, by her recorded principles, committed to the systematic sanction of persecution.* Nor does Dr. Newman himself hesitate to maintain the principle, as is implied in the following significant works:—"I say it boldly and decidedly, and do not flinch from the avowal, Protestants attempt too much, and they end in doing nothing. They go too far; they attempt what is against nature, and therefore impossible. . . Their doctrine of private judgment, as they hold it, is extreme and unreal. . . They are attempting to reverse nature, with no warrant for doing so. They altogether ignore a principle which the Creator has put into our breasts. . . Far other is the wisdom of the Church. . . She must head a movement which it is impossible to suppress."* Dr. Newman is here speaking, it will be remembered, of that principle in our *evil and unregenerate nature* which expresses itself in acts of persecution whenever the power to persecute is possessed. This evil principle is then, on his own admission, an integral part of the system of Rome. It has been expressed in her official acts; it is fostered by oaths; it is a part of herself; it is a feature engrained in her. The utmost that her vindicators can accomplish is to palliate the expression of it, by showing that there was in

* This, I believe, is the first "bold and decided" avowal that Dr. Newman has ventured to make in approval of the principle of persecution. The Rev. A. Butler has pointed out some "fearful glimpses" of this horrible sentiment which are revealed in Dr Newman's work on development, and of which the words I have quoted are the legitimate "development." See *Butler on Development of Christian Doctrine*.

individuals the will to check its operation. The power to do this herself Rome has resigned. She claims to be unchangeable in creed and structure, She cannot, therefore, surrender any principle to which, as in this instance, she is formally committed, without forfeiting her high pretensions. She must "head a movement which it is impossible to repress." She must do evil that good may come. She must act on a principle which she cannot disavow. Instead of probing the wounds of her corruptions, she allows them to sink deeper, and to spread wider, till they become engrained in her. And what must the result of such a reckless course be but that, at the last, "from the sole of the foot even unto the head there will be found no soundness in her;" the once "faithful city" will have become the "Harlot?"

In looking back upon the history of our own Reformed Communion, we have at least the satisfaction of reflecting that she, as a body, has ever been free from the contamination and responsibility of such suicidal acts as these. Human nature is the same under every system, and its evil principles will ever, therefore, be expressing themselves in individuals. What we have proved, however, with regard to the Church of Rome cannot be retorted on the Church of England. We do not deny that Romanism and merely negative Protestantism have much in common here as in many other respects. The Church of England glories in that *via media* which is, under her circumstances, the position of truth. Her "Tradition," which Dr. Newman professes to be throughout impuning whenever he speaks of Protestantism, has accordingly two sides, whereby she opposes the operation of the same evil principle in the two extremes. She has a Catholic as well as a Protestant side. It is to the humanizing influence of her doctrines and principles, working like leaven among the people, that we owe that spirit of toleration and horror of persecution which has sensibly grown and gained such

strength that it is now a recognized first principle among us—an inherent quality in the English character.

With regard to the penalties inflicted on the Romish recusants under Elizabeth and her successors, we do not deny that in practice they partook to a certain extent of the nature of persecution. It would be unjust to deny to many who suffered under the operation of those laws the character of sufferers for conscience sake. Such sufferers contrasted, indeed, happily with what has been witnessed in the sister kingdom, and so far as it can be shewn that they suffered on account of their religion, and not as participators in the guilty treason of their co-religionists, so far they were the victims of State persecution. It was, however, purely on grounds of state that these penalties were enacted. The character of the Papal Bulls which were published in England, and which in a manner proscribed the Sovereign, demanded the remedy. The principle of the State in punishing as guilty of high treason all parties to any attempts to execute in England the Bulls for deposing the Sovereign, was most just and reasonable. It was in the administration of the law, not in the principle of the law itself, that the error lay. There were many conscientious members of the Roman Communion who were far from approving the king-murdering and king-deposing doctrine which the Papal Bulls proclaimed. It was unjust that such should have been required to purge themselves from participation in Treason by any unnecessary oaths to which on other accounts they might conscientiously object. It was unjust to attempt to suppress under similar penalties the exercise of the acts of the Roman Catholic Religion. The responsibility, however, of these proceedings rests with those unscrupulous emissaries of Rome, who by their treasonable designs provoked them, and with the Pontiff who could shew so cruel a disregard to the position of those who revered him as their head. In behalf of those who framed and enforced such laws, we can at least plead in extenua-

tion the designs to which at the instigation of the latter our Sovereigns were from time to time the objects. At all events, the character of our National Church is not involved therein. "The general tenor and tendency" of *her* "Traditions has been on the side of mercy and humanity." This is evidenced by the growth of that spirit of toleration from which we are all now benefitting. The same cannot be maintained in behalf of those acts to which Rome is committed. Nor can we except from this list the acts of which our own country has been the scene. Though *e. g.* the burnings under Mary were "the acts of an English (Romanist) party inflamed with revenge against their enemies," what inference can be drawn from such a circumstance in favour of *the system* whose adherents exhibited such a spirit as this, and which the influence of "the Holy See" was in vain applied to counteract?

With regard to the legal penalties against blasphemy we reply that they were enacted under circumstances which do not allow of their being compared with the persecuting acts of the Church of Rome. The *State* was then a Christian State, and as such it had a divine right to defend with the civil sword its *christian* character. Dr. Newman supplies us in the words of Archbishop Whately with the principle on which these enactments were grounded:—"The State is both authorized and bound to prohibit and to guard against, by her own appropriate penalties, not only every thing that may tend to a breach of the peace but also everything that unnecessarily interferes with the comfort or hurts the feelings of any one." There can be no doubt but that in those days "parodying passages of the Prayer Book" and the denial of the Saviour's proper Divinity, would have been universally considered to have come under this description. The state, as a christian state, had a right, therefore, to legislate for its members in this respect, and no grounds of conscience could constrain any man to violate her Statutes.

When, indeed, the relations of Church and State became altered so that those who dissented from the former might yet be recognized as members of the latter, it was necessary that a corresponding alteration of the law should be made in favour of Dissenters. Now, therefore, that the Legislature is composed of parties of all shades of religious belief, it is right that its legislative acts should be based on the principle of common justice and equity to *all*. On the one hand, it ought to force no man's conscience; on the other hand, it ought not to allow the *mere* pretence of conscience to serve as a pretext for wantonly violating the law as it stands. It should, therefore, unite the principle of free toleration with the maintenance of the Truth as it has been handed down to us in that National Tradition which Dr. Newman's throughout impugns. The Religion which forms the living principle of that Tradition, which is the sole cause of its permanence and stability, has taught us that Religious Toleration is the atmosphere most favourable for the development of Truth. We seek not, therefore, the revival of the penalties by which the exercise of the Roman Catholic Religion was forbidden; but we do maintain that it is the duty of a Nation blessed with a Church which was and is the source of all its past and present greatness to secure the *continuance* of its National prosperity, by bearing witness to what the principles of that Church are. And this duty the Nation has in part discharged. She has branded as illegal the schismatical aggression of the Church of Rome upon the Church and Realm of England. It remains for her to restore to the Church the free exercise of those spiritual rights which are inalienably hers, and which are allowed to every other religious community. Thus might our Church be enabled to concentrate her now scattered elements of strength, and to gather into a bond of union, established upon sound principles, those who are now estranged from one another by prejudice, but who, in heart and mind, are one. Thus might new life be spread abroad, from her as a centre,

throughout the community, and England become, in a moral and religious as well as in a commercial sense, the salt of the Nations. On the other hand, our Dissenting brethren (with the country at large) will lose much of the truth which still unites us with them and all of us in Christ* if we are brought down to their level; if, *i.e.*, the Established Church be either kept in bonds or dislodged from the ground she occupied at the reformation—standing on the old National Tradition—and made to take her place among the countless sects of Protestantism. May their eyes be opened to discern in that Church, whose true character is by so many false associations hidden from them, the divinely appointed depository of the Truth in this land! May they be led to respond to the call, “to rally round the Church of England,” and, at length, to take refuge in her, as the true ark of God, which will carry them safely over the tempestuous deep, whilst the billows of infidelity and Romanism are menacing her on either hand!

* I wish to guard against any inference which this remark might be understood to imply in favour of the *principle* of Dissent, which is plainly condemned by Scripture, as *e.g.* in Cor. I., 10. The truth which individuals hold in common with the Church founded by Christ or His Apostles is, in a Churchman's view, the *sole* basis of the common charity and goodness which may characterize them and the Church's saints; or, as the sentiment is stated to have been expressed (in effect) by one of our Clergy, “A pious Dissenter is a good man, but a pious Churchman is a better,” because the latter adheres to a Christian principle which the former violates. The question whether there are causes which justify separation is a distinct question.

(To be continued.)



[*A continuous Confutation of Dr. Newman's View of the present position of Romanism in England contained in Nine Lectures delivered at the Corn Exchange, Birmingham.*]

PART V.

GROUND FOR PREJUDICE AGAINST THE ROMAN SYSTEM.—PRESUMPTION AGAINST ROME IN THE BYE-HOUSE PLOT JUSTIFIED ON DR. NEWMAN'S OWN PRINCIPLES.—THEORY OF ASSUMPTION CONSIDERED, AND DR. NEWMAN'S APPLICATION OF IT TO THE QUESTION OF MIRACLES TESTED BY REASON, REVELATION, AND HISTORICAL TESTIMONY.—FALSE ASSUMPTION ON WHICH HIS BELIEF IN MODERN MIRACLES RESTS.—REFUTATION OF HIS ARGUMENT FOR THE MIRACLES RECORDED IN LIVES OF THE SAINTS.—APPLICATION OF HIS THEORY TO RULES OF FAITH TESTED AS BEFORE WITH RESPECT TO THE (1) SUFFICIENCY AND (2) THE INTERPRETATION OF THE CANON OF SCRIPTURE.—ALLEGED FALLACY IN OUR CHURCH'S PRINCIPLE RETORTED ON ROME.—ANTI-CHRISTIAN TENDENCY OF ROMANISM.—RECAPITULATION AND CONCLUSION.

A TRAIN of reasoning parallel to that in our last Part might be applied to manifest the nullity of Dr. Newman's representations of the influence of prejudice in the English mind. His definition of the word and the distinctions he draws between a true and a false, a just and a culpable prejudice, are abstractedly right. In the attempted application of them in favour of Romanism, and to the disadvantage of Protestantism *as such*, his argument proves nothing. We accept his abstract definitions, but maintain that he has perverted the application of them.

The main question at issue under this head is this : Is there a real foundation of fact which imparts a character of antecedent probability to the "prejudice," "prejudgment," or "presumption" which Protestants entertain towards Rome ? Dr. Newman's admissions assist us in answering this question. He admits that "prejudice," in common with the other elements which go to make up the anti-Romish feeling, has its basis in the "Tradition" which "has come down" to us from our forefathers. It consists in "our making too much" of that Tradition. The general result of our examination as stated in Part III. justifies us in saying that whatever may be the superstructure the foundation of that prejudice is adherence to an old religious system embodied in the constitution and influencing through various channels the mind of the people. Dr. Newman's assumption, then, that our's is prejudice in the "bad and culpable" sense is, to say the least, merely begging the question. He has yet to lay a foundation which may serve to support such baseless assertions, which have nothing but a show of plausibility to recommend them.

Dr. Newman's type of "the Prejudiced Man," is one with whom we are less concerned than the *cause* of Romanism requires him to be. "Nothing I have said or shall say," he tells us in introducing this personage, "is levelled at the objects or rites of Protestant Worship. I am concerned with Protestants themselves ; moreover, *not* with Protestants quiescent and peaceable, but with Protestants *malevolent*, belligerent, busy and zealous in an aggression *upon our character and conduct*." Such are his specimens of the "disciples of the Tradition" whom, we are repeatedly told, he means when he speaks of Protestants. The particular sample of this very select class with whom he thus complacently connects our cause, is a conceited young Scripture reader, whose mistakes in describing an elaborate ceremonial of which he was an eye-witness, in a Roman Catholic Chapel, furnish Dr. Newman with a favourable opportunity of exhibiting to advantage his

caricaturing powers. These are, indeed, exerted somewhat at the expense of the individual in question, but so as to reflect far less on the "Tradition" of which he is assumed to be a disciple, than on the system embraced by one whose intellect is now degraded to the employment of *such* weapons against the cause of which he was once a successful vindicator.

The only points of detail under this head which demand our notice as connected with facts, are grounded on the circumstances of the Rye-house Plot in the reign of Charles the Second. These do, indeed, illustrate the operation of prejudice against Rome to an extent which the facts of the case did not warrant. On the other hand, to assert that there was *no* foundation in fact for the general prejudice in this instance which gave it an *a priori* probability, would be more than an assumption. The superstructure of Titus Oates's testimony might be falsehood, and was at first treated as such by the people. When, however, it was viewed in conjunction with the published correspondence of Coleman (one of the accused parties), with foreign Roman Catholics of rank and office, there was reason for attributing to it a foundation of fact. These letters contained sufficient to justify the darkest suspicions, and a *just* suspicion being excited there was nothing in the prejudice itself which, on Dr. Newman's principles, justifies a reflection on Protestantism *as such*. "There was" to quote his own words, "nothing unfair" in the general feeling, for this reason, viz: that "what is past naturally bears on the future; from what has been, we conjecture what will be; it is reasonable and rational so to do." "Thus, if a man is accused of theft, and I already believe him to be an habitual thief, I am naturally led to think that this particular charge is well-founded, before going into the evidence which is actually adducible for it. In this way, a previous good or bad name has so much to do with the decision in courts of justice. Slight evidence will be enough to convict a reputed thief; on the

other hand a person under accusation, in order to repel it, brings witnesses to his character." Let us apply these maxims to test the proceedings of the Roman emissaries in this country, and see whether there was not very sufficient foundation for the "presumption" that a power whose unscrupulous adherents had been systematically fomenting rebellion in England since the time of Elizabeth, might very consistently be a party to such treason as was alleged against it in the Rye-house Plot. Of course this conclusion, if true, would not justify the accusation itself without absolute proof; but it would justify the "presumption." We maintain, then, that there was sufficient ground in the authenticated proceedings of the Romish emissaries in England to justify such presumption. Take *e. g.* the famous Gunpowder Plot. It would of course be unfair to represent that infernal conspiracy as a fair specimen of the feelings and conducts of Romanists generally. That their *system*, however, was implicated in it, will be evident if we look at the names of the conspirators, and if we consider some details in connection with the Jesuit Garnet, the representative of the *sacerdotal* party which was unquestionably involved in the treason. In a Romish work published in 1610 under authority, this man is eulogized as a glorious Confessor of truth; his claim to that title is supported by adducing an evidence of posthumous miracle; and is authoritatively sanctioned by a formal process at Rome.* These and such like particulars which must have been at the time fresh in the memory of the people, constituted a very sufficient ground for an *a priori* presumption sufficient to justify a general suspicion. The published correspondence of one of the conspirators with foreign

* *R. P. Andreæ Eudæmonis Joannis Cydonii e societate Jesu, ad actionem proditoriam Edouardi Coqui, Apologia pro R. P. Henrico Garneto ejusdem societatis Sacerdote.* Permissu superiorum Colonie Agrippinæ. Anno MDCX cum gratia et privilegio S. Cæsarea Majestatis. Dr. Mill observes that "modern advocacy cautiously produces in his behalf" a different kind of apology—"the difficulty of balancing duties in his case calling for merciful judgment of his unhappy error."—See *Lingard's History of England*, vol ix. chap. 1.

officials of the Roman Church, shewed that the reduction of England under the Pope, had been deliberately contemplated. The prejudice or presumption in this instance rested, therefore, on a foundation such as on Dr. Newman's principles was sufficient to impart to it a character of truth and justice, so far as it was directed against the *system* of Rome. The vicious excess to which the inventions of men of "infamous character" caused it to operate may fairly be laid to the account of human nature as such. This does not prove that the presumption was wrong. It was grounded on the fact that the past proceedings of Romanists had been the counterpart of what was now alleged against them. This, of course, was no reason whatever for taking evidence against them which was not trustworthy; and the assassination of Sir Edmonsbury Godfrey, before whom such evidence was taken, might or might not be "a lucky accident" which "aided" its effect. The circumstance, however, that "*all parties* concurred in the illusion," though it *may* consist with the innocence of the accused *individuals* against whom no *legal* proof was adduced, does in reality confirm the *a priori* reasonableness of the "presumption" itself.

In his celebrated seventh Lecture, Dr. Newman is very bold, and even attempts to impose on a class of minds whom he has hitherto seemed afraid to "look in the face," knowing them, as he does, to be somewhat dangerous "rivals." Even now, however, he seems anxious to avoid any direct collision with them. Confront them openly he dare not; confute their "assumed principles" he cannot. His only chance of succeeding with them is by trying to blind and ensnare. We are told of another elementary cause, "independent of prejudice," which operates among Protestants against Rome, "the most important because it influences not only the multitude of men, but the men of thought, of education, of candour—those who are conscious they do wish to do us justice." It consists in "the instinctive rising of the mind, of the intellect, of the reason,"

which "opposes itself to the (Roman) Catholic system." We concur with Dr. Newman in thinking that "this '*reason*'" is indeed a "serious inconvenience" in the "way" of Romanism, including his own peculiar view of it, which might justly be described as Newmanism. We do think that sound "reason" is an "invincible weapon" whereby to convict as a counterfeit of truth a system whose assumptions contradict the "first principles" of that reasonable soul which our Creator has given us for discerning truth. I do not, of course, mean natural reason merely, but reason guided by revelation, and enlightened and purified by the practice of morality and religion.* In the words of Bishop Butler—"God has given us reason for the information of our judgment and the conduct of our lives." "He has also given us the evidence of Revelation as well as the evidence of Reason." Reason and Revelation are therefore the Divine gifts to man, by the right use of which conjoined we are enabled to discern Truth. This principle is in practice admitted by all. Even Dr. Newman, who seems to make the largest demand on our unreasoning credulity† (which is, according to him, the legitimate result of the principle of faith) reduces the controversy between us to a question of "first principles." Now to the truth of these principles, reason must, of course, assent, before we can be induced to part with it, and take the leap by which Rome promises us certainty. We are willing to meet Dr. Newman on his own ground, and to admit that the question between us is one of "first principles." The main point at issue, therefore, is this—Which set of principles will best bear the tests of truth—will best bear to be tried by reason and revelation? Truth can bear every test, and need not therefore shrink from the gaze of sound reason; whilst falsehood, however cleverly adapted to meet one test, and with whatever subtlety it may be attempted to insinuate it, cannot bear to be viewed under the various aspects which

* See the first three of Mr. Keble's Academical Sermons—"Implicit Faith" reconciled with "reason" and "free enquiry."

† See note to page 53.

the application of different tests bring out. It is thus that we convict Romanism as such to be a counterfeit of truth. It is an artificial system, contrived for the purpose of captivating the heart and the imagination of the many, at the expense and forfeiture of the reason and of the conscience. "Rome's policy is a corruption of the apostolic wisdom to 'become all things to all, that by all means it may' gain some: it 'falleth down and humbleth itself, that the congregations of the poor may fall into 'the hands of its strong ones.' Her principle—that there is no salvation out of communion with herself—makes it her first object to draw people anyhow into her communion. The extent, too, of her communion, is the tangible proof she puts forward of her being *the* Catholic Church. This is a sore temptation to her to bend, relax, fall in with unholy ways and usages, which promote this her first end. She would further holiness as much as she can; but she cannot afford to do what is right, if it would cause the unholy to part from her. She is obliged to temporize, to lure, to condescend, when she cannot control. In some countries, she is suffering the penalties of former sins, having to support the credit of false miracles, which she cannot disavow without owning the past to have been a fraud; while in all, over which she has dominion, she will tolerate and profit by what she dares not approve; will sit by in silence while men tell falsehood or use violence in her behalf; will suffer visions and miracles which she does not believe, to be believed by her people, and to bring gain to her clergy; and even in her own guarded province of the faith, will permit unauthorized doctrines (such as that of the immaculate conception) to creep in and take the public honours of truth wherever men are disposed to receive them."* Such is the testimony of those whose hearts and imaginations are fully alive to the attractions of a system which

* Dr. Pusey's Letter to Dr. Jelf, p. 159, "Tendency of Individuals to Romanism." He continues "It is painful to think and speak of those things . . . but Rome *forces* it upon us," &c.

their reason "forces" them to condemn. The "first principles" on which Rome's theory and practice are grounded are contradictory to reason and revelation. This is not a question of opinion, but of fact. The Church of Rome, by her oral Traditions has made the Word of God of none effect. She denies the *sufficiency* of those Holy Scriptures which the Holy Spirit dictated in order to make us "wise unto salvation." She sanctions—as in the instances of idolatry, perjury, and persecution—the violation of that moral law to which the natural reason and conscience responds, and which was written with the Divine Hand. This one fact of the contradictory character of her "assumed principles" to those of reason and revelation is her condemnation. Her system is based upon an "assumed" infallibility utterly incompatible with those presumptuous violations of the Divine Law to which her authoritative acts have committed her.

First, let us consider Dr. Newman's well-known application of his theory to the credibility of Romish legends and miracles.* He believes on a "first principle" what we deny on a "first principle." This is a perfectly fair and satisfactory way of putting the question, and of course the simplest that could have been thought of. Dr. Newman's assumption involves as its legitimate consequence the "firm belief" of a long catalogue of legends and miracles including such as the liquefaction of St. Januarius's blood

* A correspondence between Dr. Newman and the Bishop of Norwich has been published in the papers, and in a separate form in Birmingham. Dr. N. denies having put the miracles he believes on the same level of credibility as the facts of Revelation in any other sense than as regards their "antecedent probability," as no greater "violations of nature." The *Guardian* (October 29) has shown that if his original profession of belief in the miracles in question meant anything it must have meant more than this; for of what "story that was ever invented may it not be said that the facts of it are no more violations of the order of nature than the miracles of Scripture, and in *that sense* as antecedently credible?" The line of argument which I have adopted is applicable whatever be the sense in which the expression "same level of credibility" may be understood by Dr. Newman's readers. It will be seen that he has committed himself to something if possible even more extravagant than what the *Guardian* has yet noticed, since he vindicates as what "no skill could invent" all those miracles, without exception, which are narrated in *Lives of Saints*!

and the winking of the eyes of the Madonna. Our first principle involves the rejection of such miracles as contradictory to what reason and revelation would lead us to expect. We deny that there is anything in the pretended miracles of Rome analogous to those of Christ and the Apostles. They cannot be shewn to have *any* relation to the scheme of Providence such as would justify any kind of comparison of them (by whatever testimony supported), with the miracles of the New Testament. The nature and character of Christ's miracles were foretold in prophecy as the signs by which the Messiah was to be known. "Then the *eyes* of the *blind* shall be *opened*, and the *ears* of the *deaf* shall be *unstopped*: then shall the *lame* man leap as an hart and the tongue of the *dumb* sing."—Isaiah xxxv., 5—6. Our Saviour accordingly appealed to them as proofs of His Divine Mission.* They afforded an external ground for faith in Him and in the mysteries which He revealed. They had thus a definite end to serve in the scheme of God's moral government. They are as really an external ground for faith in Christ now as they were to those who first witnessed them; because the evidence by which they are attested is such as would itself be miraculous if they were untrue. There is no alternative; either the miracles of Christ are true, or men have lived and suffered, and died in attestation of what they knew to be false. Dr. Newman, therefore, has first of all to prove that the miracles he professes to believe in, have *any* of these points of resemblance which can justify the comparison of them with the miracles of Christ. Till he performs this miracle, we conclude that his "assumed principle," that they admit of being compared at all, is utterly false. As usual, he is begging the question, and his whole argument rests on a fundamental fallacy.

The assumption which has thus led Dr. Newman to class together things so totally different in the momentous particulars above mentioned, naturally leads to that con-

* St. Matt. XI. 4—5.

fusion of ideas which suggests the most offensive comparison of his pretended miracles with the sacred *Mystery* of the Incarnation. That one Fact in Sacred History round which, as a centre, all the dispensations of Providence may be arranged; to which from the time of the first Promise to Adam, a long and continuous train of types and prophecies pointed; to which even heathen traditions bore unconscious witness, and which took place in the "fulness of time," when all men were expecting it; which martyrs have sealed by their blood; to which Athanasius, in an age of all but universal apostacy, witnessed; and which the holy Church throughout the world acknowledges; this Fact, thus confirmed by every variety of testimony, is, as a fact, "indefinitely more difficult to believe than all the miracles of the Breviary, of the Martyrology, of Saints' lives, of legends, of local traditions put together!" In other words, it is easier, according to Dr. Newman, to be an Infidel than a Christian. The above language, and that which follows it would, indeed, be consistent in the mouth of a disguised Infidel; and, abstractedly considered, it is not better in its tendency than what avowed unbelievers, such as Gibbon, have written. Dr. Newman's own evident sincerity may be instrumental in preserving *him* from the possible results of this perilous train of thought. As it is, he is a warning to all, of the anti-christian tendency of the system whose spirit he has imbibed. Those who know him personally "acquit" him of all consciousness of the fatal issue to which his sentiments are hurrying him.

I would here anticipate a direct argument, which, "setting aside first principles," Dr. Newman afterwards* adduces in support of—not a few selections, but the whole catalogue of—fictitious miracles recorded in Lives of the Saints. His vindication of the miraculous character of these fictions is as follows:—

"One isolated miracle looks strange, but *many* interpret each other; this or that separated from the system of which they are a part, may be perfectly incredible; but

* Lecture VIII.

when they are viewed as portions of a whole, they press upon the enquirer a feeling, I do not say of conviction simply, but of wonder, of perplexity, and almost of awe. When you consider the *vast number* that are recorded, for instance, in the life of St. Philip, their variety, their exuberance in a short space of time, the circumstantial exactness with which they are recorded, the variety and multitude of witnesses and attestations which occur in the course of the *narrative*—the thought will possess you, even though you are not yet able to receive them, that *fraud or credulity is not sufficient to account for them*. No skill *could invent* so many, so rapidly, so consistently, and so naturally; and you are sensible and you confess, that, whatever be the truth of the matter, you have not got to the bottom of it.”

It appears, then, that Dr. Newman's own credulity is unlimited both in its extent and in its range. Such is the recklessness with which he hesitates not to pull down all barriers which are opposed to the legitimate carrying out of his theory. Everything must give way before it. *Our* “reason,” however, requires us to submit these results to a severe test before we risk the subjecting ourselves to the same delusion which the perusal of *Lives of the Saints* has occasioned in the case of Dr. Newman. The obvious remarks which reason suggests are as follows:—We know nothing whatever of the character of the witnesses, the writers of the narrative, or of their deeds.* There is no *evidence* of any test having been applied by “enemy as well as friend,” and without such a criterion “no testimony” is, on Dr. Newman's own principles, “trustworthy.” Surely too he sets limits to the possibility of imposture and to the inventive power of *genius* which history, and the experience of all who know the world on a large scale, contradict. In this department of literature, simplicity of

* The external ground for faith is Testimony, and the strength of this ground depends upon (1) the wisdom, and (2) honesty of the witness: when these are ignored, as in the present instance, the assent of the mind is not faith, but credulity.

narration is the test of truth. It is by this feature that the inspired "narratives" of the miracles of Christ and His Apostles are marked. They do not simply answer the very inferior and degraded purpose of "suggesting the *thought*" that the miracles are true, but they serve the high and worthy purpose of affording an external ground for faith in the mission and office and doctrine of a Divine Person to whom a long series of types and prophecies pointed. The faith which *they* supported issued in the fruits of devoted lives of action and suffering in attestation of the truths to which those miracles bore witness. "The works that I do," said our Lord, "*bear witness of Me.*" On the contrary, Dr. Newman's samples of Romish miracles begin and end with the "narrative." They establish no point of doctrine, they illustrate no principle of morality or religion. At least Dr. Newman has yet to show that they do. He has yet to show that they have *any* relation to the scheme of Providence corresponding to that of the New Testament miracles to the scheme of Revelation, before he can even *compare* them with one another. They have apparently no good moral end to serve. On the contrary, their tendency is to deprave the taste and the imagination, and render them insensible to the majestic beauty expressed in the deeds of Christ and His Apostles. Let any "reasonable man" read the Gospel of St. John, or an extract from it (*e. g.* chap. ix. or xi.), and compare it with a fair specimen of a Romish "narrative," and he will at once see that "whatever be the truth of the matter," to put the several miracles on "the same level of credibility" would be as absurd as it is profane.

In Lecture VIII. our Author applies his doctrine of assumed principles to confront the "Protestant Rule of Faith" with that to which Romanists submit their reason. Under the former expression he, of course, must be understood to include that Rule of Faith which the Church of England receives. The question between us and Rome may, then, be conveniently placed under two heads.

I. As to the Sufficiency of Holy Scripture as a Rule of Faith.

This is maintained by the Church of England as a "first principle" in her sixth article. The Church of Rome denies this sufficiency, even when the scriptures are (as she may think) correctly interpreted. Christ and His Apostles, we are told, left us "a number of doctrines *not* in writing *at all*." She denies, therefore, on a first principle what we assert on a first principle, viz: that the Holy Spirit has provided that no saving truth should be wanting in the Sacred Canon of Scripture.

We have the satisfaction of knowing, first, that the Holy Spirit in the Scriptures bears witness to their sufficiency as "*able** to make us wise unto salvation;" and, secondly, that our assumption is supported by the unanimous consent of the early Church. The Romish principle is a modern invention: and is contradictory to reason, Scripture, and the testimony of the best ages of the Church.†

II. As regards the Interpretation of Scripture.

The Romish assumption is that the Pope when he speaks *ex cathedra* is, "by virtue of his office," an Infallible Judge of Doctrine. This includes the power of saying what Scripture does or does not mean, and of *creating* Articles of Faith. It has been exercised in the framing of twelve dogmas (in addition to the twelve articles of the Apostles' and Nicene Creeds‡) to be received on pain of anathema.

* The Greek word is exactly equivalent to "sufficient;" Comp. 2 Tim. iii. 16, 17, "All Scripture is given, &c., that the man of God may be perfect."

† Dr. Pusey's Sermon on the Rule of Faith contains historical evidence which establishes the fact, that the Fathers and Councils of the primitive Church agreed on the principle that Scripture is the only source of saving truth, and that the deposit "committed" to the Church by the Apostles, (2 Tim. i. 14,) was an unchangeable body of truth, "contained in Scripture," and admitting of development only within the fixed limits defined by the Church in the three Creeds.

‡ The Apostles' Creed, received by the *whole* Church, contains the Twelve Articles of Faith, which we receive as contained in the Scripture, and as comprising the *necessary* belief of a Christian. The other Creeds are but statements of the *same* Truths, adapted to meet heresies which contradicted or evaded their true meaning. Of these truths the Incarnation is the centre to which they all converge, and with which they have an

To this is to be added another, which contradicts a truth once universally received—which denies the Blessed Virgin's prerogative as the only Immaculate *Mother*.

The Church of England refuses to attribute such power as this even to the Universal Church, which is indeed indefectible, but not (in the Romish sense) infallible. Our Lord's promise secures the Church Universal against apostasy; but if she *were* to attempt to impose "besides" or "contrary to" what Scripture contains as necessary to salvation, and thus arrogate infallibility, she might err. She is a "*keeper and witness* of Holy Writ."* She has "*authority in controversies* of faith," to expound Scripture, to declare what Scripture means, in other words what *is* Scripture. She cannot impose what is "contrary to God's word written," and reason enables us to judge (fearful though the responsibility be) what a direct contradiction of Scripture is. For instance, Transubstantiation as popularly understood, is a contradiction to Scripture, which attributes the same substance to the bread by calling it bread† after consecration. It may not appear to be a contradiction to

immediate connection, whether we perceive it or not. St. John defines the object of Christian faith to be the Incarnation, (1 John, i. 1, 2; iv. 2, 15.) The same faith which receives this fact receives necessarily in the same view the other verities of the Creed connected with it. It appears to us capable of proof, from a comparison of passages of the New Testament, that a formal Confession of faith in the Incarnation is the "deposit" alluded to by St. Paul in the Epistles to Timothy, to be "handed down" and "guarded" by the Church. This statement was *legitimately* developed into the Apostles' Creed, and subsequently into the Nicene and Athanasian Confessions, received alike by the whole Church: for every Article is contained in, and may be distinctly proved by, Holy Scripture. It is the office of the Church to "keep and witness to" not only the canon of Scripture, but all saving truth contained in it and proved thereby. This body of saving truth the Creeds contain whole and entire, as it was delivered to the Saints. The profession of it is the "symbol," or badge, (the old name of the Creed,) to distinguish orthodox Christians from Heretics. No one can receive Scripture as such who does not receive the Creeds, because, if what the *whole* Church has therein received as clearly revealed is not certain truth, then the promise of Christ has not been fulfilled, and we have no external security of ground for faith beyond the *text* of Scripture. The same spirit, however, which leads men to reject the Creeds must legitimately lead them to reject the Text of Scripture. They stand on the same level as regards external *Testimony*.

* Art. 20, Com. 1 Tim. iii. 15.

† 1 Cor. xi. 26.

the minds of the schoolmen; it does appear a manifest contradiction to ordinary minds. So far the Church of England requires her members to discharge the responsible duty of private judgment. In "*controversies of faith*," however, she tests their humility by requiring them to act in religion on what is an allowed "first principle" in every other department of truth. She requires them to submit to the historical testimony which the whole Church bears to what is or is not Scripture. To refuse to do this is to *abuse* the right of private judgment, and would imply the want of that humility which is a necessary preliminary for the attainment of truth. Such historical testimony is in fact the *external* ground for faith in the Canon of Holy Scripture *as such*. The internal evidence combined with the external stamps it as the Infallible Word of God. We cannot, however really submit to Scripture as an infallible guide unless at the same time we use *all* the means within our reach, the external as well as the internal means, for ascertaining its true meaning.

The fundamental points of distinction between the Romish and Church of England principles, as to the Rule of Faith, are then first, the sufficiency of Scripture which the former denies and the latter assumes; and, secondly, the interpretation of Scripture of which the Pope is an infallible Judge in one system; and with regard to which, reason and historical testimony have their *proper* spheres assigned them in the other.

Let "reasonable men" judge which of these assumed principles most deserves to be called "not only a dangerous, but an absurd error." The English gentlemen whose first principle was that "all Truth was contained in Scripture," might retort on Dr. Newman the unmeaning satire of which the latter can only avail himself by begging the whole question at issue.

As to the alleged "fallacy" in our Rule of Faith, viz: that it assumes that "the writings of an Apostle convey to us his whole mind," we reply that this is not

the question. The only question is, What is the true mind or meaning of the Holy Spirit as expressed in Scripture. The "fallacy" is entirely on Dr. Newman's side. For "though we (the Apostles, much more than their successors), preach *any other** Gospel unto you than that which we *have preached* unto you, let him be accursed." Consequently, the question is not at all what Dr. Newman industriously insinuates it to be, viz: What is the true idea of an Apostle personally, and do Romanists resemble them in their character of mind? But it is rather, Does the Church of Rome witness to the *same* Gospel—neither more or less—which the Apostles "preached?" We maintain that she has at any rate added to that Gospel, and so incurred the Apostles' own anathema. This is the "first principle" on which our controversy with Rome rests. And it is mainly a question of fact of which the simplest Christian may judge.

The Christian character is indeed one and the same; it is the expression of the "mind of Christ." This mind the Apostles "had," and it is inherited by all the members of the Christian family who have been "delivered† into" that "form of doctrine" which the Apostles received and handed down, and whose lives are thereby moulded after the pattern of Christ, through the power of faith. The Roman Catholic Church has in past time given birth to and trained for Heaven many illustrious types of this character. We deny, however, that this fact proves that her system is sound. We deny what Dr. Newman throughout his two last lectures insinuates, viz.—That the Traditions of *Romanism*, as such, have *any* tendency to mould men into conformity to the character of Christ and the Apostles. What she has *in common with* the rest of Christendom is the *sole* source of the sanctity by which individuals in her communion have been and may be distinguished. Such men were not Romanists

* Gal. i. 9, "Any other than" may be accurately rendered "any other *besides*."

† Rom. vi. 17.—The marginal and literal translation.

in heart, nor were they consistent Romanists in practice. In them what was catholic and christian in Rome, neutralized the tendency of what was uncatholic and anti-christian. It is by the former element that she retains what hold she has upon such minds. Since the days, however, when she might be termed a Mother of Saints, her *system* seems to have developed itself into a more decidedly anti-christian form. It is impossible for Rome, as a *Church*, to remain where she now is. She must either *retrace* her steps, and seek a re-union with the rest of Christendom, judging herself that she be not judged : or she must degenerate into absolute apostacy. So long as she willingly allows error and corruption to have such a preponderating influence, she must bear to be called the Anti-christ, to whom she is thereby assimilating herself.

I have now touched on all those points in Dr. Newman's work which constitute the ground-work of his view, and on which all its details are made to depend. His professed object was to account for a certain fact or phenomenon, viz : the permanence of Protestantism in the English mind. We have seen (Parts I., II., III.) that in endeavouring to account for this phenomenon, he leaves out of consideration *the* element which is, in fact, the very vital principle of English Protestantism—separated from which the “establishment,” would have no permanent hold upon the people. He ignores the influence of an old religious system intimately wound-up with the fabric of the constitution, and with its whole structure—pervading literature and society, and thus penetrating the mind of the people, and inspiring it with those principles of virtue and loyalty which are its preservative against the infection of Romanism. We have not called in question the correctness of Dr. Newman's statement of what the phenomenon is. We have regarded it as a statement of a fact. We deny, however, *in toto*, that *his* view accounts for the fact. *He* is the “Man” who has “painted up” the “Lion.” The foundation on which his view professes

to rest, is like the sand on which the "foolish man" built his house; its superstructure is a delusive phantom which cannot bear to be confronted with the light of Truth. His form of an argument rests on the "fallacy" involved in his *idea* of Protestantism as a mere negation of Romanism; it is supported and sustained by the "fiction" that the "basis" of Protestantism is "a new Religion," an "artificial Tradition" of Henry and Elizabeth and their successors. The *truth* is, that our Tradition is the *same* as that which our Anglo-Saxon forefathers received and guarded—it is the sacred deposit of "the Catholic Religion," of which their and our Sovereigns were the sworn "Defenders." It was, indeed, superseded and supplanted in the middle ages by the compulsory imposition of the modern Tradition of Romish supremacy and infallibility; but it was again, by a special Providence, restored to us at the Reformation (Part II.)

Dr. Newman's attempt, thus to pervert historical facts to his "purpose" of insinuating Romanism into our minds, leads him into contradictions, and logical inconsistencies, utterly at variance with the character of an accredited witness to the Truth, (Part III.)

Nor is our charge against his view confined to a perversion of historical facts, and violations of the rules of logic. In Lecture V. he has committed himself to a principle directly subversive of the law of Christ. He "boldly and decidedly" avows and defends as what we have "no warrant" for "attempting to *reverse*"—the evil principle of the human heart, which expresses itself in acts of persecution. To reconcile this avowal with his objections to Protestantism, on the ground that Protestants have persecuted, and on the other hand, with his attempted palliation of the persecuting acts of Rome—will, indeed, require some ingenuity on his part. (Part IV.)

Dr. Newman finally startles us by the avowal of his "firm belief," on an "assumed principle," of a long catalogue of Romish legends and miracles; to which he after-

wards adds a formal argument in support not of a few but of the whole number of those which the Lives of Romish Saints "narrate." He defends his credulity on the ground that it is but the legitimate result of the *same* principle of faith which accepts as a Fact the sacred MYSTERY of the Incarnation!

Such are the prominent features *peculiar* to Dr. Newman's view of Romanism, which we have endeavoured to bring to view from beneath the hollow and artificial disguise which conceals their real nakedness and deformity. It is a false charity which would hesitate to speak decidedly on the anti-christian tendency of such views. Forto these views the authorities of the Roman communion in Birmingham have deliberately and publicly committed themselves. Under these circumstances it is impossible to remain at peace with Rome. We must keep up an increasing warfare with *Romanism* as such. Otherwise, like Delilah, she will rob us and our nation of that moral and spiritual strength which is the root of all our temporal and spiritual blessings. Many to whom some of us have been looking for guidance seem themselves to be halting between two opinions: they are content to leave us to ourselves. We will act then on our own responsibility; we will not run the risk of being traitors in our Church's camp; when an enemy is in view whose avowed object is that Church's overthrow—who is avowedly "reconnoitering" her for that end—we will join our voices with those who do not give "an *uncertain* sound." Our consolation is that our strength "lies not in our number." God can save our Church "by the few," as well as by the many.* "Truth has ever a blessing upon

* LECTURE IX.—"It is not giants who do most. How small was the Holy Land! yet it subdued the world. How poor a spot was Attica! yet it has formed intellect. Moses was one, Elias was one, David was one, Paul was one, Athanasius was one, Leo was one. Grace ever works by few, it is the keen vision, the intense

it," and those "who strive for it unto death" will have the Mightiest on their side. May some measure of this blessing rest upon *every* humble and earnest testimony to the truth which is committed to the guardianship of our Church and Nation! May the eyes of those who are disposed unduly to sympathize with Rome be opened to the antichristian tendency of her system. May they regard principles more than persons; may no cherished attachment to the latter lead them to sacrifice one iota of the former. For our Church, it is impossible to look back upon her history and not to discern traces of a special Providence moulding her system for a high purpose in the scheme of God's moral government—a purpose which has yet to be fulfilled. He who has "brought this vine out of Heathendom and strengthened and fixed it among us, who has caused it to send forth shoots and branches to the utmost corners of the earth," may make her the instrument of gathering in from among the Heathen the elect who are dispersed abroad. The increased communication with foreign nations may be intended to promote this end. Who knows but that our Church may become a rallying point for the Universal Church in her approaching conflict with the combined powers of Anti-Christ? Of all the Churches of Christendom, she most resembles the early Church; and her opposite trials have been such as may have served to prepare her for this glorious office. Like

conviction, the indomitable resolve of the few; it is the blood of the martyr, it is the prayer of the saint, it is the heroic deed, it is the momentary crisis, it is the concentrated energy of a word or a look, which is the instrument of Heaven." There are many beautiful sentiments in this concluding lecture, though we of course think that their application is perverted, and that *we* are the "*true* though fallen seed" of the Mother of Saints, of whom Christ has raised up "Princes in all lands," and among them the Anglo-Catholic Proto-martyr whom *we* claim as "*our own* St. Alban." Let English Romanists disprove our apostolical descent, and wipe off from themselves the stain of spiritual illegitimacy, before they seek to deprive us of our "apostolical heritage," much less, as Dr. Newman does, indulge in such cant as the following:—"They have stripped us of power, name, and station; they have left us nothing but our apostolical inheritance; and now they wish to take from us the 'little ewe-lamb,' which is our only treasure." Every school-boy knows that the tendency of things in England has been the very reverse of what is here insinuated.

her Head, she seems to have been "made perfect through sufferings." It is for us, her members, to aim at rising to the measure of her high standard, and so to bear witness to the effects of her teaching and discipline. Our duty is to suffer with her, as our Mother, under the shame and insult she is patiently enduring at the hands of those who would keep her in bonds, or, what is worse, would degrade her to the office of a secular "establishment." May we never degrade *ourselves* to the condition of those who have deserted her under circumstances which should rather have moved their sympathies, and made them resolve not to forsake her. None who ever knew her are likely to forsake her. Those go out from her, who were never really *of* her, who were strangers to the spirit which pervades her services, who cannot understand the strain to which the heart of an Anglo-Catholic responds.

Who can express the soothing charm,
To feel thy kind *upholding* arm.
My Mother Church?

"They shall prosper that love Thee." And for the rest:

When faithless ones forsake thy wing,
Be it vouchsafed Thee still to see
Thy true fond nurslings *closer cling*—
Cling closer to their Lord and Thee!

THE END.

